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Apostolic PERSPECTIVES

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DECEMBER - JANUARY, 1959

Preparations for Jewish Holy Days Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement)

A Special Issue on RELIGIOUS UNITY

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APOSTOLIC PERSPECTIVES

DECEMBER-JANUARY, 1959

Volume IV Number 1

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Truth As a Search

WE ARE all profoundly implicated in the modern world's evolution towards a new pattern of vision. As the hesitant ray of light on the dawn's horizon gradually floods the world, so a new idea in the mind of a creative thinker or a bold political gesture in some far-off land may speedily have global effects.

The rise of what is new, of what has not been before, is one of the great mysteries we live with. Newness and development surround us. And these processes have come to bear upon the deepest human and spiritual values. Take the matter of truth, for example. In our day it has been anxiously studied and reassessed. Many of the old notions have not held up. A certain sympathy for Pilate's despairing question goes hand in hand with the increasing awareness that truth is to a large extent the kingdom of the possible, the yet-to-be, which must be actualized by man. With great effort and a sense of responsibility man feels compelled to bring to birth truth that has not yet been.

This is indeed evidence of the image of the Creator that is in every human being; evidence that certain spiritual forces are shaping the material and social world. It is also evidence that our life in this world is in no sense of the word a home. It is a goal, something to be reached at some future time. We must create as we pursue our pilgrimage. Finally, man's search for what might be described as "new truth" is evidence of much confusion. Can one ever be sure? Must one always hold his values in the balance of doubt? Thus we find Paul Tillich cautioning us in these disturbing words: "Don't be seduced into truth which is not really your truth."

How must the Catholic relate himself to this modern situation? In what sense is his claim to have the truth" to be interpreted? Is his traditional body of dogma an "answer" to the modern quest? This issue of *AP*, reflecting as it does a many-dimensioned search, lends some urgency to these questions. Is truth a multiple, always partial achievement? Or is it a final acquisition that can be stated in objective, perennially valid terms? Actually, it is both. And the Catholic cannot neglect one aspect without jeopardizing the other. Religious truth, too, seems to be subject to the laws of growth.

Nicholas Berdyaev writes incisively on this point. "The faith of man," he says, "has to go forward through criticism, through struggles of the spirit; it is only thus that it acquires the highest value. Man moves forward through doubt, through dichotomy, through suffering, and only in the overcoming of them all does he become spiritually tempered and ready for the highest degree of spirituality. That which takes place in man and with man in history has an immense importance for the plenitude of divine-human truth. The world changes in accordance with the standpoint from which it is viewed, from what stage of growth, what environment, what class, what religious confession, etc. Nor is it only the view of the world which changes; the view of what is revealed of the other world, the higher world, changes also."

Allowing for a certain exaggeration which Berdyaev is prone to, we must nevertheless recognize the attitude he recommends. What he says is that the great, established truths of the past must be vitalized in the present, in the personal and interior attitudes of each individual. He says, further, that these truths must develop and be nourished with the new revelations (small "r") and the new signs that translate the divine reality concretely in every age. To find truth we must determine the proper relation between what is old and what is new, between what has been and what is yet to be. It is not the least responsibility of Christian leaders today to effect, as energetically as possible, this relationship. It means that we must be both faithful and open; certain yet not always certain; stable yet dynamic. It means, in ultimate terms, that we are saved quite as much by hope — which is searching and restive — as we are by faith — which is sure and established.

Only such an attitude, it seems, can give any meaning to the divine saying: "The truth shall make you free."

Ecumenical Attitudes

Gregory Baum, O.S.A.

General Principles

ECUMENICAL action of Roman Catholics must be exercised outside of the World Council of Churches. In the last chapter we have discussed the essential character of this ecumenism: it is the task of the Church to encourage the Christian elements in separation and to discourage their spurious additions. In actual fact this action implies a great variety of diverse activities exercised by the hierarchy, by ecumenical theologians, and by the faithful in general. In our present context we are mainly interested in the work of the theologians. To be sure, not all Catholic writing on Christian unity is ecumenical. According to our definition of ecumenism a speech, a dialogue, a study, an essay, a book cannot be called ecumenical if it is not inspired by the intention to foster the healing growth of separated Christian patrimonies. This is the common light in which ecumenists consider their subject matter. This is the formal principle which gives a single direction to theological endeavors apparently quite unrelated, and which unites all Catholic ecumenical action and thought to constitute a single act, the ecumenical witness of the Church.

The ecumenical witness of the Catholic Church has its own proper character, distinguishing it from the witness demanded of her in other tasks and other circumstances. This character is determined by the religious situation of separated Christianity and the maternal role to which the Church has been appointed. The Catholic ecumenist will give testimony to the faith of the Church — but he will do so with an attitude which is conscious of her ecumenical obligation. This attitude we wish to describe. It resembles in many ways the attitude of non-Catholic Christians concerned about Christian unity. The Catholic ecumenical attitude is characterized by the ready acknowledgment of the Christian values in other Churches, by an unwillingness to proselytize, by the search for truth in all sincerity, and by the certain hope that not only the others, but also the Catholic Church will benefit from a return to unity. At the same time and without contradicting the above notes, the Catholic ecumenist believes with the certainty of faith that the Catholic Church is the home of all Christians. We shall discuss these points one by one, to the extent warranted by our official docu ments.

The Ready Acknowledgment of the Christian Elements in Other Communities

It cannot be denied that for many centuri Catholic theological literature on Christian di unity was highly contentious: it defended or attacked. The apologetics of those days put i main effort on the demonstration of Catholic dogm and the refutation of heterodox claims. It was literature designed for schismatics and heretics wh were considered as being only a step away fro the Church; if they could be convinced of this that point of Christian doctrine, they would retu to the Church from which they were still aware having sprung. The disputatious tracts addresse to heretics could not admit the presence of supe natural elements in separated Christian bodies b cause, as we have pointed out, the ill-will of t dissenters radically kills all the effects of gra But even when after some generations the ill-w of great multitudes could no longer be taken f granted, Christian controversial literature remain unchanged, not concerned about fostering the h and eliminating error in whatever degree possib but aiming at converting heretics from death life. In the ears of many writers it would ha sounded daring to speak of a patrimony of gra surviving among dissident Christians.

This period has come to an end. Catholic write have learned to acknowledge Christian patrimoni in separated Churches, and we have shown at leng that the recent documents of the Holy See do n betray the slightest hesitation on this point. M than that, we have pointed out that the Church joices at Christian vitality wherever it may found: all the gifts of holiness which the Spi produces among men are meant for the Church a belong to her, even when they remain visibly se rated.

This article is condensed from Father Baum's n book, "That They May Be One," recently released the Newman Press (Westminster, Maryland). It is printed here with permission of the publishers.

It was Pius XI above all who advanced a regular movement of good will and sympathetic understanding with respect to Orthodox Christianity. In his letters and speeches, particularly during the first half of his pontificate, we find repeated and forceful demands for a spirit of mutual *benevolence* with the purpose of creating an atmosphere in which the truth may be more readily apprehended. The language of Pius XI is indicative of a new age in the history of Christian disunity. Here is an excerpt from one of his speeches which has become famous:

> For a reunion it is above all necessary to know and to love one another. To know one another, because if the efforts of reunion have failed so many times, this is in large measure due to mutual ignorance. If there are prejudices on both sides, these prejudices must fall. Incredible are the errors and equivocations which persist and are handed down among the separated brethren against the Catholic Church; on the other hand, Catholics also have sometimes failed in justly evaluating the truth or, on account of insufficient knowledge, in showing a fraternal spirit. Do we know all that is valuable, good, and Christian in the fragments of ancient Catholic truth? Detached fragments of a gold-bearing rock also contain the precious ore. The ancient Churches of the West have retained so true a holiness that they deserve not only our respect but also our sympathy.

. . .

The Refusal to Proselytize

Acknowledging that dissident Christians may have access to Christ through the partial message of their communities, the ecumenical witness of Catholics cannot reasonably aim at converting them from darkness to light. We have explained at length the difference between ecumenical action and missionary work. Only when this difference is forgotten, only when the Christian elements in dissidence are disregarded, can the work for Christian unity deteriorate into a proselytism which seeks to draw dissidents into the Church by neglecting, instead of perfecting, their divine patrimony. Catholic ecumenism, however, regards dissident Christians precisely in as much as they are heirs of a wounded tradition of grace; its formal object is the healing of these traditions in view of their perfect health in the unity of the Church.

Ecumenism is the assistance in the struggle going on between the two opposing principles in dissident Christianity. The ecumenical witness of Catholics aims at contributing to the victory of the authentic tendency in the minds of dissident Christians at a point where they are open to two opposing possibilities. Thus, in order to protect their faith in the mystery of the Church the popes warn the separated Eastern Churches of the unorthodox theories on Christian unity which come to them through Protestant influence. Or, in order to increase the Christian patrimony of Protestants, the popes frequently remind them to renew their veneration of the Virgin Mary whose task it is, then as now, to bring forth Christ. Quite generally we may say that, if Catholics assist dissident Christians better to appreciate and more fully to live the sacrament of baptism, for instance, or the communal worship of the Eucharist, of spiritual value of the liturgy, or the evangelical character of monastic life, or the love of patristics, or the nearness of the saints — then the Church is properly exercising her ecumenical function. By means of her witness, the orientation of dissident Christianity to the Body of Christ is increased and activated.

The official documents of the Holy See, we have pointed out, are not the place where the ecumenism of the Church is normally exercised; this is properly speaking the work of theologians. Usually the popes confine themselves in recalling the final end of all reunion movements, the return of dissident Christians to perfect reconciliation with the Catholic Church.

. . .

The Sincere Search for Truth

There is one point on which Catholic and non-Catholic ecumenists are perfectly agreed: the unity of Christians which the Lord has promised is a unity of truth, and an advance towards this goal will come about only through a greater apprehension of the truth, divine and human, of our religion. Ecumenism demands patient research and the progress of thought. There are two aspects to this search for truth: we must understand more correctly the beliefs and practices of the various Churches (an historical inquiry), and we must strive for a greater penetration of the Word of God (a theological inquiry).

There can be no advance towards unity unless we know one another, unless we are willing to abandon our prejudices and acquire a critical knowledge of the facts. In the eyes of the popes the removal of bias and preconceived notions constitutes an important part of the common work for Christian unity. In his letter to the Scottish hierarchy (1898) Leo XIII describes the advance that has been made in their country: "We see Catholics being considered more fairly and more amicably every day. Catholic teaching is no longer openly held up to contempt, but rather receives the sympathy of many and the obedience of some. The sophistry of opinions so frequently preventing the appreciation of truth gradually falls into disuse."

. . .

We must study the doctrine and the practices of separated Christians. If it is the task of the Catholic ecumenist to distinguish between an isolated Christian tradition and its spurious additions and if, beyond that, he wishes to contribute to the

healing growth of these traditions, then he cannot be satisfied with a superficial knowledge of the dissident Churches to which, or of which, he is writing. He must acquire a real insight into the heart of their doctrine; he must listen before he can speak. Because Protestants often remain indifferent to Catholic thought, the opinion is voiced occasionally that Catholic theologians need not go out of their way to study dissident doctrines and seek ecumenical contacts. However, as Catholics they are obliged. Whether their efforts succeed or fail, they are called to the ecumenical task by the very mission of the Church.

Do we find this need for study and penetration of dissident theologies expressed in the documents of the Holy See? Most certainly in regard to Orthodox Christianity! Among the recent popes it was particularly Pius XI who emphasized the obligation of Catholics to study and understand the theology, liturgy, and piety of the separated Eastern Churches. He repeatedly returned to the subject. Perhaps the most important document in this connection is the encyclical *Rerum Orientalium* (1928), where the Pope shows at length the necessity of Oriental studies, and records the progress that has been made in the years preceding the encyclical. In order to advance this movement he suggests that diocesan bishops send some of their priests to study at the Oriental Institute at Rome, and demands that Catholic Universities create a special chair for Oriental Studies. We must study the doctrines of dissidents and give them access to our sources, Pius XI tells us, "in order to further charity and a mutual esteem." These studies will even produce an enrichment of our own theology. Finally, "from the right understanding of things there may emerge human fairness and sincere benevolence which, conjoined with the charity of Christ, will favor the advance of religious unity — if God grants it so."

Such a stress has never been made in favor of Protestant studies. We do read however in the instruction *Ecclesia Catholica* that bishops are urged to appoint priests in their dioceses to study the problems of Christian unity and consequently also, we infer, the doctrines and theories of Protestants. There is, moreover, an important passage in *Humani Generis* where in a general way Catholic scholars are summoned to study systems of thought which are not native in the Catholic Church. "It is the duty of Catholic philosophers and theologians to know thoroughly even the more or less false doctrines of men: firstly because we can heal an illness only after having recognized its true character, secondly because even in false systems there often is hidden a grain of truth, and finally because it stimulates the mind to search and study more carefully certain truths of philosophy and theology." Even if this exhortation was not written with specific reference to Protestant thought there is no reason why we cannot *mutatis mutandi* apply it there also. The Catholic theologian must study Protestant doctrine in order to understand the origin of its hidden wounds, to discover the extent of supernatural survival, and to return to his own theology with new and fruitful questions.

At this point we must add an important remark. The same fidelity to truth which prompts the Catholic ecumenist to abandon his inherited prejudices and to study dissident theologies from their sources, also obliges him to be honest in his presentation of Catholic doctrine. Wishing to increase the common ground between the Church and dissident Christians, some Catholic writers, it seems, have given in to the temptation to obscure the clarity and precision of Catholic dogma by formulations which, although perfectly orthodox, also admit an heterodox interpretation. In recent years we have two long paragraphs in the Roman documents reprimanding all attempts to extenuate the doctrine of the Church, and to strive for a gradual assimilation of Catholic doctrine and dissident beliefs.

. . .

It would however be misunderstanding these warnings, were we to conclude that the popes wish to impede the further development of Catholic theology. The ecumenical witness of the Church is dependent on the particular milieu, or the situation in which it is delivered, and if this situation is of a new and untried quality, the witness itself demands new thought and the unfolding of theology. Writers who over-simplify Catholic doctrine, who use credal formulas without hearing through it the Word of God, who pretend a uniformity on matters where the Church does not demand or even wish uniformity — fail against the truth entrusted to the Church, and do harm to her ecumenical witness. This tendency to reduce theology to a stationary minimum is criticized by Pius XII in his encyclical *Mystici Corporis*. He writes, "Some people, disturbed by a groundless fear, regard this doctrine (of the Mystical Body) as a dangerous thing, and shrink from it as though it were the apple of Paradise, beautiful but forbidden. This is not reasonable; the mysteries which God has revealed cannot be harmful to men, nor are they intended to remain barren like a treasure hidden in a field."

This brings us to the second aspect of the ecumenical search for truth: to understand more profoundly the meaning of Revelation concerning the problems of Christian unity. It can truly be said that the Catholic theologian continues to seek the truth, though he does so in a sense far different from his non-Catholic colleagues; his quest is en

irely within the supernatural wisdom entrusted to he Church. His progress is not an evolution from rror to truth, but rather from truth to greater in-ight; it implies a real increase of knowledge, a assing from an unanswered question to the reply n the light of Christian Revelation. Is such a rogress possible in the Church? According to Catholic belief, the Church holds the truth of the Gospel infallibly. It would be an error to assert hat in matters of doctrine not even the Catholic Church possesses the fulness of Christ, but must eceive something towards its perfection from thers. The Church indeed holds the fullness of ruth. But what does this mean? It does not mean hat the entire message which God has revealed to nen has found complete and final expression in the Church of today. She possesses the fullness of ruth in the sense that, having received the re-vealed Word into her keeping, she is, with a di-vinely-assisted hierarchy guarding her from error, he source and the home of all saving truth. But he does not exhaust the meaning of Revelation. "Scripture and tradition," writes Pius XII, "con-ain such an immense treasure of truth that they an never be exhausted." In this sense the Catho-ic theologian continues to search for truth.

. . .

Benefits of Reunion for the Catholic Church

According to Roger Aubert, it is only in recent imes that the official documents of the Holy See have been ready to admit that the divisions of Christendom actually do harm to the Catholic Church, and that the whole Mystical Body will benefit from the perfect reconciliation of Chris-tians. In former times the benefits of a reunion were foreseen only for the separated Churches. However, Pius XI and Pius XII are quite out-spoken; they look forward also to the wholesome effects of Christian unity on the Catholic Church. "From the full and perfect unity of all Christians he Mystical Body of Christ and all its members, one by one, are bound to obtain a great increment."

The essential constitution of the Catholic Church, we recall, is indefectible and remains un-touched by Christian factions. Since the Church is perfect with the fullness of Christ's gifts, it is by no means obvious what can be meant by the benefits for the whole Church proceeding from the reunion of Christians. We must investigate this problem with care; but faithful to our method, we shall confine ourselves to statements, or conclusions, rom our Roman documents — even if this leaves us with an incomplete picture.

A house divided against itself cannot stand. A Christian world divided into competing religious bodies is so much weakened that even the Catholic Church, situated at its center, will not remain un-affected by the attacks against Christianity. Al-though the Church will not be overcome by the gates of hell, she may nevertheless lose a multitude of members from her own fold and observe the de-cay of Christian elements outside her own borders. Since in our day we witness organized attacks against the Christian faith on a new and terrible scale, it is not surprising that the official letters coming from Rome encourage and even urge the ecumenical efforts of all Christians. "Particularly in our days," writes Pius XII, "when war and strife alienate men from one another all over the world, all Christians should be urged again and again to work for a union in and through Christ with every effort inspired by Christian charity." A few years later we read, "Against the confederate forces (of anti-Christians) there cannot remain disjoined and separated those who by the sacred character of baptism have been appointed to fight the good fight of the Savior." The unity of Christians will strengthen the Church in her fight against ungodliness; it will increase her power to resist and her hope of victory.

But we read of another effect of Christian reunion on the Catholic Church. Jesus Christ gave to His Church a visible *note* of unity to certify before the world that His people is one, and that He had been sent by the Father (cf. John 17, 21). This note of the Church can never be lost or even be changed; it is rooted in the solid unity of faith and government which the Lord has guaranteed to His apostles. But it is the task of the Church to make the note of her unity ever more radiant — by mutual charity and social harmony among Catholics — in order that the world may recognize with ease and security the credentials of divine salvation. This note of unity, we read in the papal writings, will be given more convincing visibility through the perfect unity of all Christians. In the words of Benedict XV, "Since the truth of the Catholic Church shines forth above all in her unity, nothing is more to be hoped for than that all men who have been torn from the one fold will change their minds and eventually make their return."

. . .

The reunion of all Christians, we conclude, will be of benefit even to the Catholic Church: it will reinforce her resistance to God's enemies and ex-pand her missionary influence in the world. In other words, through the return to Christian unity the redemptive work of the Church will achieve a greater unfolding. While the Body of Christ is fully equipped to reconcile all humanity with God, this saving mission is prevented from its most per-fect and complete manifestation by the persistence of Christian factions.

. . .

The disunity of Christians crucifies the Body of Christ. While it is true that the divisions do not affect the divinely given unity of the Church, they do put the Church in a situation where this unity cannot achieve its full and normal effect. Ecumenical action, then, adds something to the Church in the line of her unity. The movement for Christian unity is a movement *for the unity of the Church.*

The Faith That the Catholic Church Is the Home of All Christians

The ecumenical attitude of Catholics as we have described it so far resembles the ecumenical attitude of non-Catholic Christians. But this resemblance is not an identity. Every trait of the Catholic attitude is profoundly modified by the certain conviction, a conviction of faith, that the Church is the home of all Christians. In the last chapter we have outlined the universal mediation of the Catholic Church: she is the field in which all trees of grace have their roots and their final harvest. But the preceding paragraphs have demonstrated that the spiritual maternity which Christ has assigned to His Church does not prompt her to regard dissident Christians in an overbearing or belittling manner: knowing that they, and therefore also she, will benefit from a return to unity, she offers them her own witness towards the recovery of their partial Christian traditions. The Church is gifted with the all-embracing catholicity of the cross, but this does not mean that she intends to "absorb" dissident Christians into her fold. She has a high regard for all that is authentically Christian among them, and looks forward to the perfect unfolding of these gifts in her own life. Dissident Christians may certainly be told that in returning to the Church they do not lose the good which God's grace has hitherto imparted to them but rather that by their return this good will find perfect consummation. Having derived the Christian life from the incomplete patrimonies of their own communities, dissident Christians returning to the Church will have access to the sources of grace in greater purity without the hazard of deformation.

. . .

This is the doctrine. It remains the task of an ecumenical theology to demonstrate for the single denominations that the supernatural elements which dissident Christians possess cannot attain their complete and proper unfolding save in the Catholic Church. If Orthodox Christians, to give an example, conceive of the Church above all as the community of love, we must — assuming that this corresponds to a traditional Christian intention — return to our own sources to know and experience the Church as the community of love in such a way that its Christ-given hierarchical and legal framework is seen not as hindrance to charity, but as a guarantee of its greater unfolding on earth. If a Protestant conception sees the Christian life above all as total obedience to the Word of God, we must — assuming that this corresponds to an evangelical intention — return to our sources and discover how the Church is the place where we encounter the Word of God, where we must respond in obedience to the call of God, where every man stands alone before his God, Judge and Savior — alone, although a member of Christ's body for we remain in the darkness of faith while this age lasts, and darkness isolates. So great is the freedom in the Church that a Christian may discover in it the community of divine love or, according to a different spirituality, experience the loneliness of exile while the crucified Church awaits the return of her Lord. The Church is the home of all authentic Christian visions.

. . .

The exercise of Catholic ecumenism resembles from many points of view the efforts of the non-Roman Ecumenical Movement. Even Maurice Gordillo in his somewhat severe article in the Vatican encyclopedia, writes that "although in various ways and degrees, we all without exception (Catholics and dissidents) move towards unity by integrating what is lacking in the single Churches. We have seen that these ways are not so very different. We all acknowledge Christian elements beyond our own visible boundaries, we all decline to treat other communities as mission fields, we all seek the truth with perfect sincerity, and we all expect from the reunion a good also for our own Church. The great difference in the Catholic approach to ecumenical action, a difference which profoundly qualifies the above-mentioned attitudes, is the faith of the Church that she alone is the Body of Christ, the holy People of God. In the darkness of the Church's pilgrimage the Catholic does not know all the answers to the problems of Christian unity and consequently shares with his separated brethren the honest search for truth, but he believes none the less on the authority of Christ that the Church is the home of all Christians.

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Christians and Jews

WE KNOW today better than ever before what atrocities the spirit of anti-Semitism can ad to. We carry within us the memory of six illion human beings — men, women and children sacrificed in the crematory ovens of hatred: uschwitz, Maidaneck, Treblinka, Mauthausen, Be-n-Belsen and so many others. Never has the irit of anti-Semitism reached such extremes. enceforward no man can become a partisan to at spirit without becoming an accomplice of the rrors which Nazi Germany perpetrated before e world.

Anti-Semitism is characterized by the irrational d primitive urges that lurk in the dark reaches the human spirit. It reveals an infantile and thological complex: the complex of a scapegoat. s a child, the primitive peoples were driven by the ed to discharge their fears, their remorse and eir resentment upon someone arbitrarily chosen ho became, as it were, responsible for the accumu-ted guilt of the many. This chosen one, having come culpable for all, expiated for all by his sac-fice and thus liberated the world from its misery. this way individuals were dispensed from the er arduous effort of reflection and inner conver-on in virtue of which mature man assumes his vn responsibilities and attempts the resolution of s problems by an effort of intelligence and will.

In the Middle Ages it was thus expedient to make e Jew responsible for such public calamities as e Black Plague. And who can pretend that this bscure and primitive urge to venge one's personal uilt upon a scapegoat conveniently chosen by in-rested parties does not persist among the civili-tions of the 20th century?

It is comforting to note that some of the most gorous reactions against this tendency in the iddle Ages came from the Roman Pontiffs. In 247, Pope Innocent IV censured those who ac-sed the Jews of practicing ritual crimes. He de-ared such an attitude to be stupid, unreal and con-adictory to the traditions and spirit of Judaism. e severely condemned the ill treatment inflicted pon the Jews at this time whose condition, he rote, "has become worse than that of their fa-hers under the yoke of the Egyptian Pharaos." In 384 Pope Clement VI demonstrated the falsehood f blaming the Jews for the Plague then ravaging urope. On that occasion he recalled the grave nctions with which his predecessors, notably Gregory IV, threatened those Christians who mal-treated the Jews in any way, disturbed their reli-gious ceremonies in the synagogues, or profaned their cemeteries.

These protestations show that the behavior of Christians towards the Jews in the Middle Ages was on more than one occasion inhuman. But they also show that the supreme authority of the Church strove to protect their human dignity and rights. Many times, too, the Popes recalled the traditional rule that was emphasized by Gregory the Great: that it is not by violence and force that we will convert the Jews but by respect and goodness.

It should be pointed out that, in this domain and in so many others, the long series of Pontifical Bulls manifest a constant tension between two di-vergent, if not contradictory, concerns. On the one hand, ecclesiastical authority endeavored to preserve the Jews from any violation of their lives, their possessions or their freedom. On the other hand, it had to preserve Christians from the seduction which, frequently in history, Israel exerted upon them as well as from the unjust pressures that Jewish masters exercised towards their Christian slaves or servants. Whence the measures of segre-gation, the cautions and the treatises against *the insolence of the Jews* whose aggressive tone and vexatious character seemed to encourage the brutal reactions of the crowd (which were nevertheless condemned).

But the two attitudes were not intended to be contradictory. The example of the famous Bishop of Lyons, Agobard (816-840), is a case in point. The prestige of cultivated Rabbis and wealthy Jews who were supported by Louis the Pious had brought about the conversion of several Christians to Judaism in Agobard's diocese. The Bishop re-acted with some virulence but his attitude can still serve as a useful warning to the anti-Semites of today. He said: "Since the Jews live among us we must manifest no bitterness in their regard, nor make any attempt upon their lives, their health or their possessions. But let us respect the attitude proscribed by the Church: namely, to conduct our-selves towards them with prudence and, at the same time, with charity."

It is good for the Christian to be mindful of his

This article and the report which begins on the follow-ing page is adapted from "Informations Catholiques In-ternationales."

transgressions, both in prudence and in charity, against the Jews in the past. There can be no question of denying them. And whatever explanations may be offered, they cannot be justified. But the Christian today must see, beyond the failures and fluctuations of the practical order, those immutable principles which have become clearer over the ages and which must dictate his attitudes. As Cardinal Saliège proclaimed energetically in face of the Nazi furor which was making itself felt in France: "The Jews are of the human race. They are our brothers as much as anyone else: a Christian cannot forget this!" On March 25, 1928, the Holy Office, with the special approbation of Pius XI, declared: "Because it reproves all hatred and all animosity among peoples, the Apostolic See sovereignly condemns the hatred, commonly known as anti-Semitism, against the people chosen from the beginning by God."

The Christian cannot remain content to accord the Jews the same rights and the same dignity he accords to other men. He must recognize in them the descendants of the people chosen by God and of whose blood the Savior of the world was born. Between Jews and Christians, Christ is at once a sign of contradiction and a bond of unity. He as St. Paul says, "our peace, he it is who has ma both one, and has broken down the interveni wall of the enclosure, the enmity, in his flesh. T Law of the commandments expressed in decrees has made void, that of the two he might create himself one new man, make peace and reconc both in one body to God by the cross, having sla the enmity in himself" (Ephesians 2, 14-16).

The fathers of the Jews died in the same fai that saves us and we are spiritually of the race Abraham, their patriarch and ours, and therefo associated with them in the mind of God who "h included all under sin that he might have mer on all." A same mystery and a same plan of G indissolubly unites in Christ the destiny of Isr and that of Christians. We would deny this my tery and this truth did we not have for the chos race the same love as Christ — a love that pained by all that leads men away from God, all forms of idolatry, by all betrayal of fidelity the Alliance, by all that opposes the plan of div mercy. Israel will never recognize this love in spiteful and frequently criminal visage of an Semitism.

JEWS IN THE WORLD – A SURVEY

Who Is a Jew?

In their publications and discussions, Jews frequently raise the question of their identity. The notion of "Judaism" is today a complex one and cannot be reduced to a single religion. The majority of those who call themselves Jews, at least in Western countries, no longer practice the Jewish faith.

A survey conducted at Harvard University (in 1954) among 180 Jewish students revealed some interesting attitudes. When they were asked why they wrote "Jew" on their application forms, the majority answered: "My mother and father are Jewish." Others said: "I will be taken for a Jew in any case." To the question of religious convictions, the most frequent answer was: "I am an agnostic" or "I am an atheist." The Harvard report concluded that it is difficult to separate Judaism as a religion from the fact of being Jewish, even though most Jewish students do separate the two. This is probably because, the report continued, a Jew cannot be defined uniquely as a member of a particular confession; he is also a member of a minority group sharing a common past and culture of which religion is the principal bond but not the only one. Because of the difficulties inherent in defining the word "Jew" many find nothing inconsistent in the fact that they are Jews and at the same time a-religious or anti-religious.

Nor can Judaism be defined as a "nation." If a Jewish state exists today where, theoretically, every Jew has the right to live it remains true that only a minority do, in point of fact, live there. The majority of Jews are French, American, German, Russian, and so forth and intend to remain so.

For much more reason we cannot speak of a "Jewish race." Those who visit Israel are surprised by the diversity of races they encounter there. There are black Jews from Ethiopia as well as yellow Jews with slanted eyes from the Orient. The notion of Judaism presents different aspects: religious, cultural and ic logical. The complete Jew would he who assumes all of these aspe in his person. But there are Jews who, usually more or less c sciously, adhere to only one or other of these aspects and this plains in large part the diversi to be found within Judaism. In final analysis, for a large numbe least, adhesion to Judaism is of affective, even sentimenal, o which cannot be explained rat ally.

Two Developments

Two factors have been part larly important in respect to evolution of the post-war Jew world. One, which is negative, the Nazi persecution. The o more positive, was the creation the state of Israel.

The extermination of a third the Jewish People during the sec World War has left sorrowful profound consequences. On the o hand, the creation of the state Israel at the very end of the

is tangible proof that the driving energies of this ancient people are far from exhausted.

Also to be noted, within the past 50 years, is a strong migration of the Jews from East to West. This is partly explained by the backward economic state in those countries of Eastern Europe and partly by the spirit of anti-Semitism which obliged the Jewish people to settle in the more "democratic" countries. Thus in 1900 only 11 per cent all Jews lived in America while 80 per cent lived in Europe. In 1953 only 29 per cent of the world's Jews lived in Europe while 56 per cent lived in America.

Consequently America, and especially North America, has become numerically the most important Jewish center in the world. The city of New York alone numbers more Jews than the entire state of Israel.

Some Population Trends

In America. Jews were found among the European immigrants to America as early as the 17th century. Today there are roughly five million (two million in New York alone) in this country. Jewish immigration was noticeably reduced by the "quota" system and today most Jews here are native born. They are often completely assimilated, in no way distinguishable from the average American citizen.

The Jewish contribution to the economic growth of the United States is well known. Their role in the evolution of American culture is perhaps less well known. American Judaism is one of the most dynamic religious and cultural centers in the world. Jewish schools and even universities (notably in Philadelphia and Cincinnati), which are famous centers of research, are not uncommon. More and more Jewish parents, no longer worried about "becoming Americans" or "making it" socially and economically, are sending their children to confessional schools.

After World War II a phenomenon known as the religious revival swept the U.S. A new interest in religion was to be noted also among the Jews. They also felt that the secular gods had failed and the only option remaining was a return to their ancestral God. A few revived a romantic ideal of the ghetto in which security and faith reigned. But by and large the matter of religion was confusing. What faith should they return to? American Jews at this time were far removed from the orthodox ideas of their ancestors. They were much more impregnated with socio-religious currents proper to American society. Consequently the whole process of a revival among the Jews had its origin in a strictly American milieu. As Oscar Handlin, professor of History at Harvard, remarked in an article in *Evidences* (March, 1955): "It was neither theory nor theological speculation that led the Jews of the United States to order their community life around religion in a more organized manner than before, but rather the very postulates of the society in which they lived." The religious problem of American Judaism must be understood, in the final analysis, as part of the religious evolution of the American people.

There are also Jewish communities in Latin America. The most important are in Argentina (approximately 360,000) and Brazil (approximately 120,000). Although there are many other Jewish centers of religion and culture (especially Jewish schools) their influence on Judaism at large is much less important than those of North America.

In Russia and Satellite Countries. Numerically, the most important center of Judaism after America is Russia: about two and one half millions.

For many centuries the Jewish population of these countries, especially Russia and Poland, led an intense cultural and religious life, centered on the study and practice of the law of Moses. They had their own life and their own language (Yiddish, a German dialect of the 16th century, interspersed with Hebrew and Slavic vocabulary). Frequently persecuted by the people among whom they lived, these Jews manifested a defiant vitality before each new onslaught. When they were obliged to emigrate they took up their life in countries where they were more welcome and strengthened the spirit of the Jewish communities they found there with their long spiritual tradition. It was from the Russian Jews that the early pioneers of the new state of Israel were recruited at the end of the last century.

Today this nerve center of Judaism is seriously paralyzed. Of the three million Jews in Poland before Hitler there remain less than 50,000. For all practical purposes Polish Judaism was annihilated by the Nazis.

In Russia the situation is not much better. It is beyond the scope of this report to detail the history of the Jews in that country. But it is important to point out that, influenced by the philosophical ideas of the Enlightenment, young Jews in Russia commenced to break away from the bonds which tied them to ancient traditions and played an active role in the movement among the intelligentsia which was to be of great significance in the Revolution of 1917. The fall of the Czarist regime signified the advent of liberty for the Jews. For the first time they were permitted to come out of their ghettos and participate actively in the development of the country.

Their hopes were soon crushed, however. Communism was founded upon materialistic and atheistic principles and Judaism suffered the same fate as other religions. Today the Jewish Religion in Russia is practiced only by a few old people and the rites by which they express their fidelity to God are difficult to realize in that country.

Anti-Semitism is officially a crime in Russia but the Stalin regime dealt harshly with the Jewish population. Thus in 1952 some 25 Jewish writers were executed for "a lack of Soviet perspective." While the Jews resisted absorption the Bolshevik political regime militated against them. They were, moreover, forbidden to leave the country.

In the satellite countries the situation is roughly the same. Although in Poland the lot of the Jews has improved slightly and this is due chiefly to the fact that they may, are even urged to, emigrate.

It can be said, in résumé, that for the past 20 years a fourth of the world's Jewish population lives under very precarious circumstances.

In Western Europe. In Western Europe, England counts the greatest number of Jews (about a half million) followed by France where

some 400,000 Jews reside. This figure has been recently augmented by immigration from Egypt and North Africa.

The Jewish community in France manifests diverse tendencies. Like all religious groups they are to some extent victims of the Neo-paganism that has swept the country in post-war years. Less than a fifth of the Jewish population has any contact with the synagogue or official Jewish organization. One of their biggest problems is to contain their young people. Lately, a special effort has been made to give religious instruction to children and to organize Jewish youth movements.

Some mention must be made of the lot of Jews in post-war Germany. Official statistics (necessarily approximate) indicate that there are 25,000 Jews in West Germany (as opposed to 600,000 in all of Germany in 1933). This figure has likely augmented in post-war years because of the expatriates who returned in an attempt to recoup their economic status. The German attitude towards the Jews is divided: Nazism is not entirely dead and a certain anti-semitism persists. On the other hand, a Christian elite (comprising both Catholics and Protestants) are conscious of the great responsibility the German people have to the Jews and endeavor to influence public opinion in this sense.

In Africa and Asia. Before the creation of the state of Israel nearly a million Jews lived among the Arabs (mostly Moslem) of North Africa, the Near and Middle East. They migrated to these countries centuries ago (the Jews of Iraq are said to be the descendants of those who remained in Babylon after the captivity in 538 B.C.). When Mohammed began his mission, he encountered flourishing Jewish communities throughout the Arabian peninsula. When he found they were not easily converted to his new faith, he resolved to exterminate them. Mohammed's attitude is reflected in the Koran where the Christians and Jews were lumped together as infidels and therefore liable to punishment. In those countries where they were later accorded legal status they were always held in a state of humiliation and inferiority. Under some princes they were inhumanly persecuted. By and large, they fared better in North Africa than in the Arabian peninsula. Albert Chouraqui, in his book *Les Juifs d'Afrique du Nord,* notes that the Jews were much better off here than they have ever been in most European countries. When they were persecuted, as they frequently were, in North Africa it was essentially for reasons of plunder. No enmity towards them was ever serious enough to make those of other religions unmindful of the deep ties of intimacy and a common life that united them.

The Oriental Jews were extremely religious and accomplished the ancient rituals with great fidelity. Because of the complications that arose in the Arab world as a result of the creation of the state of Israel, many migrated to the new state where severe adaptation problems confronted them. Just how they will resolve these still remains to be seen.

Currents of Contemporary Judaism

Judaism is a world of diverse and opposing tendencies. The notion of Judaism presents different aspects: religious, cultural and national. A current of Judaism corresponds to each of these aspects.

Three Main Rites. In the Jewish religion there are three main rites: the Ashkenazic, the Sephardic and that of the Oriental Jews.

Most European and American Jews are Ashkenazim (that is, "German"). Their language is Yiddish.

The Sephardim are the descendants of those who left Spain at the time of the Inquisition (Sephardim means "Spanish") and who settled mainly in the Mediterranean countries. They retained Judeo-Spanish as their language. For a long time a rivalry, expressed by different mentalities, continued between the two groups (comparable to the Latin and Greek branches of the Catholic Church), a rivalry which leaders are trying to dissipate today.

The Oriental Jews have as many customs and rites as they have communities of origin: the ceremonies of the Yemenite Jews, for instance, are not like the Bukharian Jews (by fair comparison a similar difference exists among the various Oriental rites in the Catholic Church). Moreover, the Jewish communities of prayer, the synagogues, reflect these differences of origin. This is particularly striking in Israel where the Germans, Poles and even the Yemenites, the Iraqi, the Bukharians and the Kurds gather in the house of prayer according to their countries of origin. But it is not necessary to go to Israel to see this: even in Paris there are synagogues of the Ashkenazic rite and others of the Sephardic rite where Poles and Russians (at least of the immigrant generation) like to congregate.

The Orthodox, Liberals and Traditionalists. Quite apart from the different rites there are three other principal differences within Judaism:

► There are, first of all, the Orthodox who try to observe faithfully and in all its details the Law of Moses. Practically, this kind of orthodoxy supposes a certain sociological milieu (that is, the ghetto) which is more and more difficult to find in the modern world. The Orthodox have been accused of ritual sclerosis. And while this may be true in some cases, Jewish orthodoxy is frequently the expression of authentic love for God. It has produced, in point of fact, several great mystics. The Orthodox are fighting an up-hill battle in today's world; yet even in America and such countries of Western Europe as France there are Jewish monasteries and dedicated men who consecrate their whole life to studying Scriptures and the Talmud.

► At the other extreme, we find the Liberals. Aware of the problems of the modern world, they concluded that it was impossible to live in the Western world as one would live in the Orient at the time of Moses. They endeavored to go beyond the letter of the law in order to understand and live its spirit better. It is estimated that there are about a million Liberal Jews today, principally in America and England.

► Between these two extremes are the conservatives or Traditionalists. And here again there is a wide range of variety. Without the Orthodox's concern for ritual or the Liberal's thirst for innovations, the Traditionalists strive to combine the two tendencies by updating some

cultural practices, creating organizations to bring the Jews closer together and making particular efforts to win back their errant youth. In most countries of the West the Traditionalists represent "official" Judaism.

These observations in no way answer the essential question: What is the strength of Jewish faith today? This question cannot be answered because it is one of those secrets known to God alone. We might note, in passing, this significant trait of the Jew: even when he calls himself an agnostic or an atheist, he frequently conserves an intense nostalgia for the absolute and seeks a pure and spiritual God he has not been able to find in any organized religion. Many Jews, and here statistics are of little help to us, remain faithful to certain of their religious practices and attitudes without belonging to any official organism.

A Cultural Patrimony. One outstanding characteristic of the Jewish religion is that it is inseparable from study. From the time of the Babylonian captivity, six centuries before Christ, study and interpretation of the Bible have played a primordial role in the life of the Jewish people. This continual meditation upon and discussion of the Scriptures have not only attuned their minds to basic questions but have also given birth to a significant culture.

Jewish writers, painters, poets and thinkers have over the centuries tried to depict Jewish life in its most characteristic elements and to express the profound aspirations of the Jewish soul. Today the cultural expression of the Jewish intellectuals is perhaps less specifically religious but it is nonetheless very vital.

Zionism. The basis of Zionism is itself religious. In his prayers, the religious Jew asks for the day when the Lord will deign in His mercy to rebuild the walls of Jerusalem.

Towards the end of the last century this ancient aspiration of the Jewish people for a return to the Promised Land began to crystallize more concretely in a political movement which ended in the creation of the state of Israel. All Jews are not Zionists. Some are violently anti-Zionist. We are certainly far from the day when all Jews want to live in Israel. But it remains true that most Jews today are sensitively interested in the new state. The difficulties of current events have sharpened this interest.

We cannot overestimate the influence of Zionism in the creation of the state of Israel. This, in turn, has permitted a renaissance of Jewish culture as well as a clarification of the national aspirations of the Jewish people. The Zionist ideology has inspired several fresh initiatives in Judaism. For example, the study of Hebrew (and similar pursuits) has played an important role among Jewish young people and has given them an opportunity to raise once again the question of their identity.

It appears clear from what has been said that Judaism in the world faces two enemies: on the one hand, anti-Semitism and, on the other, the assimilation to the point of dissolution of the Jewish people among other nations. This latter problem is more or less acute in all those countries where the Jews have equal rights with the other citizens.

Jews and Contemporary Intellectual Currents

Free or persecuted, aware of their identity and their mission or more or less absorbed by other peoples, the Jews are present everywhere in the contemporary world. They are not numerous but, geographically, their presence is almost as universal as that of Christians. While certain Jewish spokesmen affirm the mission of their people in the modern world, seldom does the Jew as such take a position before the principal currents of contemporary thought. The position of Judaism is more often than not determined by practical circumstances rather than by ideological motives.

Judaism vs. Nationalism and Fascism. Because they were the victims *par excellence* of the worst forms of nationalism and fascism the Jews gradually developed two attitudes. On the one hand, they tried to lose their identity through assimilation. This was the case of the German Jews who abandoned their proper patrimony to join the camp of Goethe and Schiller. On the other hand, and in reaction against this tendency, Zionism was born, the national Jewish movement. This dichotomy is one of the present complexities of Judaism.

Judaism vs. Communism. Usually excluded from political movements of the right, the Jews were quite active in leftist parties. There is in their tradition a deep-rooted socialistic strain which can be readily understood in view of their oppressed state over the centuries. By adopting a socialist attitude they expressed their hope in the eventual liberation promised by the leftist movements.

The Orthodox Jews have always been rigorously opposed to Communism. But the more liberal were attracted by its ideals of universality and equality. Moreover, the idea of a better world, a terrestrial kingdom, has its roots in the Jewish religion. The concrete attitude of the Russian Communists in regard to the state of Israel was consequently a profound disillusion to them.

Judaism and Atheistic Humanism. The Jews like so many moderns are influenced by those attitudes which make man instead of God the center of human aspirations. Usually a Jew who breaks with his traditional faith becomes an atheist, a neo-pagan. However, we must bear in mind those prophetic voices from among the Jews who have protested against this dehumanization. Also, we must not forget what was said above about the Jew's profound preoccupation with the absolute, even though he confesses himself an atheist. In fact, an atheistic Jew is probably a rare phenomenon.

Judaism and Christianity. In spite of the deep religious bonds that theoretically bring Jews and Christians closer together, there is little room for exaggerated optimism in the present situation. A great chasm separates us and it is far from being bridged. In spite of long centuries of co-existence, Christians and Jews do not really know one another. Anti-Semitism is still an attitude of many who are, by name, Christians. One of the great challenges that faces us today is a better understanding of these 12 million men and women. It is greatly to be desired that the present day initiatives towards dialogue, towards understanding in truth and love, be encouraged and supported.

The Orthodox Churches — A REPORT

Historical Background

THE historical events that led to the schism of the Oriental Church were progressive and to some extent involuntary. We must go back very far into history to discover the causes of this separation.

Let us note first of all that it was not the first rent in the seamless robe of Christ. Already in the early years of her existence the Church had experienced similar difficulties. Doctrinal errors were rampant, especially in the oriental regions, concerning the divinity of Christ (Arianism) and the mystery of the union of the two natures in the one person of the Word (Nestorianism and Monophysitism). Denounced and condemned by the ecumenical councils of Ephesus (431) and Chalcedon (451), these errors were maintained by some who then separated from the Sees of Rome and Byzantium which were united in the profession of the true faith (Orthodoxy). The union of these two Sees and of all Christians who were in communion with them was affirmed at the Second Council of Nicea (787) which proclaimed the validity of Orthodoxy over the Iconoclasts.

Nevertheless, many fissures manifested themselves within this monolithic block. Sometimes as a result of doctrinal quarrels, sometimes also because of questions of persons and jurisdiction, ecclesiastical communion was on several occasions broken, often for long periods of time. There was reciprocal resentment and even in times of agreement active and cordial exchanges were not particularly evident.

This is partly explained by the fact that, from the beginning, impelled by different historical destinies, the two sections of Christendom developed in very different ways. Liturgical rites, for example, although remaining substantially the same, had gradually taken on different forms. Since they were not in any way permanent, as they are today, their development was thus marked by the influence and the genius proper to the milieu in which they were practiced.

The same can be said for the institutions in which the Church, locally, took form and became organized hierarchically and administratively. Moreover, the development of the doctrine contained in Scripture and transmitted by Tradition took place in ideologically different contexts. The diversity of languages contributed largely to a lack of full and mutual understanding. Add to this the political crises of those days, particularly the Arabian and barbarian invasions which made normal cultural and commercial relations difficult, and we can understand how the Christians of the East and the West eventually became practical strangers to one another. Not knowing one another enough for fruitful dialogue, each grew accustomed to living independently.

An Important Date: The Year 800

Among all the political events which contributed to the final schism of the Orient— and we cannot mention them all here — the most important, without doubt, was the division of the Roman Empire after the first Christian emperor, Constantine, transferred the capitol from Rome to Byzantium (330). The unity of the Roman Empire, so closely implicated in the origins of Christianity, had contributed much to the expansion of the new religion and to the maintenance of its organic unity. Now scarcely out of the catacombs, the Church witnessed the displacement of the center of gravity of the Empire. A new Rome, Constantinople, grew up on the banks of the Bosporus, and the emperor who ruled there was newly converted to the faith and anxious to have the Church benefit by his all-powerful protection. Meanwhile, the splendor of Rome was sadly diminished by the barbarian invasions. But as the victors were gradually won over to Christianity a new political power was born in the West and began to covet the heritage of the great Roman Empire. Charlemagne assumed the role formerly played by Constantine in Byzantium. He was crowned in Rome by the Pope as emperor of the West. This consummated the division of the Empire and was soon to bring about the division of the Church. We are now in the year 800.

From the middle of the following century incidents developed that brought the Patriarch of Constantinople, Photius, and Pope Nicholas of Rome into serious conflict. It was a complicated state of affairs and involved many persons and issues. But it had principally to do with the rivalry of the two concerns over the hegemony of the people of Central and Oriental Europe who had become converts to Christianity and thus had acceded to

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ltural status and a place among the civilized na-ons. It was a question, first of all, of the Slavic oples, some of whom, caught up in the orbit of estern influence, remained under Church of ome, while others gravitated, politically and re-giously, towards Byzantium. Among the first ere the Poles, the Czechs, the Croatians and the ovenians. Among the second were the Russians, e Serbs and the Bulgarians.

ulgaria: The Center of the Conflict

Bulgaria, a powerful empire under the newly bap-zed King Boris, was the principal issue of rivalry etween the Orient and the Occident. Upon its al-ance or hostility depended the future of Byzan-um now seriously pressured on its Eastern and eridional borders by Islamism. At this time po-ical allegiance was hard to distinguish from re-gious obedience and enmity towards the See of ome was nourished — and is nourished to this ay — by the hostility provoked by the political reed of the Western peoples. In this political con-xt appeared, under the Patriarch Photius (858), ew elements which were properly religious. The turgical practices of the Latin Church, already fferent in many details from those of the Orient, ecame the object of violent debate: the use of zymes in the celebration of the Eucharist, the fast the Sabbath, and so forth. Some canonical dis-positions, such as sacredotal celibacy, were con-dered abusive. And, a much more serious mat-r, the authenticity of the faith itself was ques-oned apropos of the insertion of the word *Filioque* the creed. A vigorous theological warfare con-rning whether or not the Holy Spirit proceeded oth from the Father *and the Son* ensued. Finally, e authority of the See of Rome was rejected: e Pope's right to intervene as sovereign arbitra-r in the internal difficulties of the Byzantine hurch was contested.

This affair was not decisive of the rupture be-ween the East and the West. Ecclesiastical com-union was re-established between the two Sees in 79, within the lifetime of Photius. But the con-ict was resumed two centuries later under the atriarch, Michael (1043-1059). On the political cene the protagonists had changed, but the basic sues remained the same. Now a new force, that the Normans, was encamped in the Mediter-anean, in the Kingdom of the Two Sicilies, and eir ambitions threatened both Roman and Byzan-ne interests. What could have been an occasion agreement for the two rival Sees provoked, on e contrary, the definitive rupture. A legation nt by the Pope to Constantinople and presided er by Cardinal Humbert led to an antagonistic change of views and terminated with the placing a Bull on the altar of Saint Sophia proclaiming the excommunication of the Patriarch. Thus on July 16, 1054, the schism became definitive.

Attempts Towards Reconciliation

The actors in the drama of July, 1054, were probably not aware of the consequences of what they did. In previous centuries disputes of equal violence had taken place but were later patched up. Perhaps it was thought that this encounter, too, would ultimately work itself out. Moreover, the measure of excommunication applied only to the Patriarch and did not of itself cause the cessation of communion between the two Churches. The incident of Saint Sophia's only gradually revealed its consequences. For these reasons a number of historians refuse to date the beginning of the schism from 1054. For some centuries yet there was much evidence that the bonds of communion were not entirely broken. But the bitterness remained acute on both sides.

The Crusades (12th and 13th centuries) which were, in their first inspiration, a gesture of solidarity between the two Christian factions who were equally menaced by Islamism, became paradoxically an effort to restore the Latin hierarchy in the Orient. The fourth Crusade (1202-1204) took Constantinople and deposed the emperor who fled to Nicea (1204). The hostility of the Greeks for the Latins was now violently overt. Nevertheless, their common interests — both religious and political — obliged them to stand together before the encroaching legions of Islamism which, by 1261, when the Eastern emperor returned to his capitol, were closing in on Constantinople.

On two occasions, in the interests of peace, the Pope of Rome and the emperor of Constantinople met in ecumenical councils to discuss controversial theological questions in the hope that if religious unity was restored, political accord would be possible. The first of these councils was held in Lyons (the second ecumenical council to be held in that city) in 1274. A tentative union was agreed upon. But soon the quarrel broke out again. Another attempt was made at the council of Florence in 1439. The same difficult discussions took place, the same demands of the emperor and, finally, the same failure. The plan for union was signed only by a minority of the Greek delegation. The others withdrew in protestation before the end of the session. To be noted in this matter: the new political giant that was taking shape to the east of Europe, Russia, also refused to accept the recommendations for unity. Shortly thereafter the star of Byzantium declined and the second Rome fell to Islamism definitively in 1453. Soon a third Rome, Moscow, would reclaim the lost heritage of Constantinople and today the future of the Oriental Church is in large part allied to the destiny of Russia.

Religious Significance of the Schism

However important political circumstances were in bringing about the schism, it must not be forgotten that the essence of the separation was of a religious nature. We have called the schism a rupture of ecclesiastical communion. What do we mean by that? Ecclesiastical communion is broken when the members of one Church are no longer permitted to receive the sacraments in another, and in particular, the sacrament of the Eucharist. This disassociation on the sacramental plane is accompanied by a suspension of all rapport in the order of administration and jurisdiction. More often than not this separation in the domain of cult and discipline is aggravated by doctrinal misunderstanding. This is the case of the schism which separates the Churches in communion with the See of Rome from those living in good faith with the See of Constantinople and which have retained, historically, the name of Orthodox Churches.

The Catholic dogmas which are contested by the Orthodox are indeed very few and an attentive study reveals that the opposition is less traditional and less unanimous than secular polemics would indicate. The oldest doctrinal disputes centered on the procession of the Holy Ghost, on Purgatory, on how divine life is communicated to man by grace. Recently some controversy has arisen in respect to the dogma of the Immaculate Conception and the dogmatic formulation of the belief (shared by the Orthodox) in the Assumption of Mary. There is some argument, too, about when the real presence of the Body and Blood of Christ is effected in the Mass. The matters of discipline — as, for example, the use of fermented bread and communion under two species in the Greek Churches — are of much less consequence. These matters relate more to theological opinion and do not involve dogma directly.

The Authority of the Pope: The Essential Divergence

The most serious point of disagreement and that about which all others crystallize is that of the Pope's authority in the Church. Whence results a different conception of the unity of the Church itself. The Orthodox Churches refuse to recognize in the Bishop of Rome the heir to the prerogatives accorded by Christ to the Prince of the Apostles. Nor do they recognize the universal primacy of his jurisdiction or the privilege of infallibility in the exercise of his office. Any intervention on the part of the Bishop of Rome in the affairs of another local Church, unless it be freely solicited, is considered an abuse of power. In such a perspective, it clearly follows that the Bishop of Rome has no effective role to play in Church unity. Such unity is assured by the fact of unanimity of all in the faith and by the maintenance, between the local Churches, of the bonds of fraternal love exteriorly manifested by common participation in the same liturgical cult and the same sacraments. In those questions of faith and discipline that interest the universal Church the power of decision rests with the ecumenical councils. In this collective conception of the unity of the Church there can only be primacy of honor and precedence, but not of effective authority or jurisdiction, unless such be delegated by the council for the good of the whole Church.

Let us point out that, however serious be the controversies between the two Churches, the Church of Rome has always maintained the validity of all the Sacraments in the Orthodox Churches in virtue of the unbroken line of apostolic succession. Orthodox bishops and priests are, in our eyes, validly ordained and the sacraments they administer are, consequently, valid. Their Mass is authentic and assures the real presence of Christ; the sacramental absolution which their faithful receive in the tribunal of Penance has the same value which we receive from our priests. All of this shows the proximity of these Churches to us.

Exterior Characteristics of the Orthodox Churches

In addition to the doctrinal differences which separate the Orthodox Churches from the Roman Church there are other, exterior distinctions in cultic forms. The almost universal use of Latin in the West has given foundation to the custom of designating the liturgical tradition of the Roman Church as the Latin rite (although in reality there have been and still are a multiplicity of forms within this tradition: for example, the Dominican, Carthusian, and Mazarabian rites). In the Orient we distinguish these rites: the Syrian, Armenian, Chaldean, Maronite, Coptic and Byzantine (or Greek). The Orthodox Churches belong to the latter rite.

One has only to enter an Orthodox Church to become aware of some of the characteristics that differentiate it from a Latin Church. The sanctuary is separated from that part of the Church reserved to the faithful by a monumental partition profusely adorned with icons. Three doors, also richly decorated, connect the sanctuary with the rest of the Church. Through the central door, often called the royal door, can be seen the altar in the form of a square table, very ordinary in appearance, situated in the center of the sanctuary and around which are grouped the priests who take part in the liturgical offices.

The liturgical action is more dramatic than the Latin rite. On several occasions the celebrant

roceed from the sanctuary and re-enter solemnly ither carrying the Gospel Missal or bringing bread nd wine prepared for the sacrifice. The vestments re much like ours although they are more ample nd are often more colorful. The walls of the hurch are always elaborately decorated and depict, ither in the form of frescoes or mosaics, the prinipal scenes from the Old and New Testaments or mages of the saints. The play of light and shadws contribute to create a mysterious atmosphere hat is intended to evoke the heavenly kingdom. he chant, most often polyphonic, is calculated to nove the soul profoundly. None of this is artificial. he liturgical texts which are recited or sung have oth a theological depth and a touch of genuine piritual lyricism. Most of them are taken from he masters of theological thought who were at the ame time incomparable composers of hymns and vho are venerated as saints by the Roman Catholic hurch as well. Thus — St. John Chrysostom, St. asil, St. John Damascene, St. Andrew of Crete nd St. Romain. Without depreciating the value of he Latin liturgy, we can say without fear of conradiction, that the Greek liturgy reaches unequaled eights and is surpassed only by the adaptation that vas made of it by the Russian people — due to their enius for chant and drama.

It must be pointed out that these qualities proper o the Orthodox Churches existed long before the eparation and are therefore not to be thought of s having been developed in opposition to the Latin hurch. They have remained within the liturgy of hose Oriental Churches which later entered into ommunion with the See of Rome (Melkite, Ukrainan, Rumanian). Moreover, the numerical weakess of these Churches as well as the Latin inluences which are constantly brought to bear upon hem account for the fact that the traditional rites re never of the same purity nor the same grandeur n any of the Orthodox churches.

Another characteristic of the Orthodox Churches s the use of the vernacular in the liturgy or at east of a language very close to the vernacular and asily understood by the people. It is easy to see ow this practice has facilitated missionary penetration in countries like China and Japan. Even vhen these faithful immigrate to Western countries they adopt the language of the country — vhether German, English, French or Spanish. The ite remains identical; the liturgical texts are not nodified; they are simply translated into different anguages. This is an outstanding example of unity n diversity.

If it is legitimate to date the Reformation from he beginning of the history of the Protestant hurches because of the profound rupture that was ffected then with traditional Christianity, the same annot be said of the Orthodox Churches: their history after the schism is in close continuity with their previous history. With them there is no break with or denial of their proper past, although it is true that their separation from Rome was not without great importance in their later development. But the point to bear in mind is that their history cannot be understood without going back to the very origins of Christianity.

The Greek Church

The East was the theater of the great doctrinal disputes which marked the first centuries of the Church. It was consequent upon these that the fundamental dogmas of the Church were defined: particularly those relating to the Trinity and the Incarnation. These theological arguments must not be thought of as merely academic discussions between learned men. They were the passionate concern of large sectors of the population and were closely associated with the political ambitions, caprices and interests of the Byzantine emperors. Frequently theological arguments caused armed conflicts and if the heresies which were condemned by the councils arose principally on the Eastern periphery of the Empire it was precisely because the people here were anxious to remove themselves from the religious tutelage of Byzantium and thus to advance their political independence.

Arianism (denying the divinity of Christ) caused considerable disunity throughout the Empire but had no lasting effects. But the case was different with Nestorianism (which sacrificed the one person in Christ to the duality of natures) and Monophysitism (which sacrificed something of Christ's human nature to safeguard the one person). The first of these two errors remained alive among the Christian people of what was the Persian empire; the second, in Armenia, Syria and Egypt. It is to be noted that the memory of these doctrinal disputations remained very acute in the conscience of the Greek Church and of those Churches which later received the Christian faith from it. The affirmation of a true Trinitarian and Christocentric faith was expressed with a vigor and a lyricism that never reached the same intensity in the West. The great Pontiffs of the Eastern Church and its most outstanding theologians played a vital role in these disputes and for that reason are called Fathers of the Church and are venerated as saints of the Universal Church: St. Athanasius, St. Cyril of Alexandria, St. John Chrysostom, St. Basil the Great, St. Gregory Nazianzen and St. Gregory of Nyssa. Their theological writings and liturgical texts had for centuries nourished the faith of Christians, inspired artists and marked with a lasting imprint the whole tradition of the Orthodox Churches — which gives this tradition a character of Christian authenticity that is immediately striking.

The Disintegration of the Byzantine Empire.

After having defended itself against the Persian Empire, Byzantium had to face the invasions of the Arabs who gradually conquered most of what is now known as the Near Middle East. Parallel to this change in power new doctrinal difficulties arose. The partisans and adversaries of the cult of images quarreled for more than a century (from 725 to 843) and this conflict, again closely related to political ambitions, was one of the most bloody in religious history. When it had finally settled, new threats to Byzantium appeared: to the West, the empire of Charlemagne flexed its muscles: to the North, the pressure of the Slav nations. We have already indicated the tension Charlemagne's empire generated between Rome and Byzantium and how it ultimately provoked the final schism. Byzantium was more fortunate in respect to the Slav nations and it was in fact from the Greek Church that these nations received the Christian faith.

By this time the Church of Constantinople had been severely affected by political upheavals. An age of decadence followed the centuries of prosperity. The Crusades offered the Greeks only an illusory hope in their fight against the forces of Islamism. In the plains of Central and Oriental Europe the new Christian nations were exposed to the Tartan invaders and the faith was almost completely wiped out by the Asiatic hordes who were soon to become adherents of Islamism. The young state of Russia, however, whose capitol was first at Kiev then transferred to Moscow, successfully resisted the invaders. Then followed a long period of historical development in which the destiny of the Church was intimately united to political vicissitudes that resulted, despite several serious crises, in the immense empire we know today. The emergence of this new power more or less coincided with the collapse of the Greek kingdom. Byzantium fell to the Turks in 1453.

The consequences of the Church's subjugation to the Turks are quite complex. While there were violent persecutions, it remains true in the overall picture that the power of the Patriarch of Constantinople over those Christians within the Ottoman Empire increased. Not only did his religious jurisdiction extend to the whole Baltic peninsula, the Near East and Egypt, but his voice was heard in the civil forum in the many matters in which Christian rights differed from the stipulations of the Koran. But this privilege was more apparent than real because it frequently worked counter to the interests of the Church when the civil powers claimed reciprocal rights in ecclesiastical nominations. The least that we can say is that during the Turkish domination, the Greek Church suffered all the consequences of a long "Babylonian captivity." As always, in parallel circumstances, the clergy played a predominant role in maintaining both national loyalty and religious faith. This, in turn contributed greatly to implanting in the Orthodox mentality a conviction of the close liaison between religion and nationalism.

Political Fluctuations and Further Divisions

The progressive dissolution of the Ottoman Empire during the 19th century had important consequences for the Orthodox Churches. For in the degree that the Baltic people escaped Turkish domination — either by becoming subject to a Christian state such as the Austro-Hungarian monarchy or by gradually recovering their independence (the Greek revolt in 1822 and the Balkan War of 1913) — in that degree also the national Orthodox Churches regained their autocracy, leaving to the Patriarch of Constantinople little more than a honorific primacy. The number of direct dependents on the latter was again considerably diminished when, after the conflict between Turkey and Greece at the end of the first World War, the Greeks were exiled from the remaining Turk territories in Europe and Asia.

It is not surprising that the Greek Orthodox Church, which contributed so brilliantly to the development of theology and monasticism until the 14th and 15th centuries, has known a long period of silence. Disturbing circumstances since then did not favor either missionary expansion, theological development or artistic creation. Yet it is to be admired that the Greek people remained loyal to their faith in spite of the vicissitudes that plagued them. This loyalty is even more admirable in light of the trials — two World Wars, famine and the recent lamentable Civil War — the Greeks have undergone since achieving their independence.

The Russian Church

For a long time the Russian Church experienced a fate inverse to that of the Greek Church. Hardly had the Byzantine Empire been erased from the map of the world, than a new empire began to grow. Kievan Russia, definitely Christian since the baptism of its royalty (Saint Olga and her grandson Saint Vladimir), had succeeded Moscovite Russia. After the Tartan danger was eliminated, the new state began to achieve considerable importance. The Church enjoyed protection pledged by the civil power and knew periods of great prosperity. Monastic life developed and the growth of monasteries played a great role in the Christian penetration of immense regions which were still pagan. The artistic genius of the Russian people marked with a unique imprint the development of liturgical cult, the building of churches, their decoration with many icons and ecclesiastical chant. From the point of view of theology, however, the Russian

Church was very dependent on the Greek Church (Moscow school) and the Latin Church (Kievan school); it was necessary to wait for the 19th century to see (in this domain as in all others) the development and spread of original thought (Slavophile school). As it was in Byzantium, the Church and the civil power were intimately connected, with everything that meant in material advantages for the Church, but also to its spiritual detriment. The reforms of Peter the Great did not spare the Church. By the middle of the 15th century it had won its total independence from the See of Constantinople and had chosen a Patriarch for its head. The reforming Czar abolished the Patriarchate and imposed on the Church a "Rule" which greatly modified its constitution on the model of Protestant churches. Thus was created the Holy Synod, supreme authority of the Russian Church, in which a representative of the civil power (the High Procurator) exercised an almost dictatorial influence in the name of the Czar. The Church had much to suffer from this almost total subservience to the State which, jealous of its influence, intervened in several instances to limit the extension of monastic life, and even to impose the "theological line" of its choice. Concerning the interior life, there arose a profound and never-resolved crisis, provoked by the Raskolniks, between those who favored the old customs and liturgical texts and those who wanted innovations or corrections brought about by a method which was less heedful of conformity to the Greek tradition. This internal schism has always had numerous partisans (some 20 millions) and continues up to the present.

On the eve of the 1917 Revolution, the Russian Church aspired to great reforms. A tremendous energy seemed to animate it. The theological sciences enjoyed a considerable awakening. A strong effort was made to improve the level of culture among the clergy who were trained in the higher institutes of theology (the ecclesiastical academies in Moscow, Petersburg, Kiev, and Kasan). A preparatory commission had elaborated a new statute of the Church, calling for liberation of the Church from the burdensome tutelage of the state. The Revolution precipitated events. It operated in two stages. In the first, which saw the establishment of a new democratic regime, the Church could hope for a rapid realization of its hopes. As a result, a council of all Russian bishops gathered to proclaim a new constitution of the Church and to re-establish the Patriarch.

The Russian Church and the Bolshevik Revolution.

But the coming of the Bolshevik regime ruined all these hopes. We know the sequence of events too well to elaborate them: civil war, years of violent persecution, some 12 million martyrs among the faithful and members of the high and low clergy, the persistent propaganda of Marxist materialism. Since the last war, however, the situation of the Church has noticeably improved. Not only has religious practice increased in a very large measure, but two new ecclesiastical academies and some seminaries have been opened.

But if the Church has recovered somewhat from a disadvantageous situation in the Soviet Union, it has suffered terribly from the blows dealt it. Certainly, religious sentiment has persisted much more than atheist propagandists expected, but it is also remarkable that this persistence is often shown in the multiplicity of "sects" (which have always been so abundant in Russia). These sects are obscured behind the Church which suffers persecution on that side of the iron curtain. They know (as formerly the Catholic Church and Protestant denominations knew) the difficulties that the Russian Church has experienced. They benefit, however, from the new climate which prevails in the Soviet Union in the religious sphere. It seems that as this benefit is more assured, they will show more eagerness in maintaining cordial relations with the Patriarch at Moscow. It would not be surprising if the latter takes advantage of the circumstances to spread and affirm his influence on the neighboring Orthodox Churches (and those of the Near East), and to exercise on them a primacy detrimental to the prestige of the See at Constantinople. Thus, in the Orthodox world an old quarrel about influence would begin again and give support, in a manner quite unexpected considering the tendency of Communist expansion, to the old dream of Moscow — the Third Rome.

The Orthodox Churches and Christian Unity

The epoch in which we are living presents a decisive shift in the destiny of the Orthodox Churches. Shut up for a long time in Eastern Europe and the Near East, they are now expanding into almost all countries of the world. The very evolution of this world, which formerly held them constrained, has caused them to emerge from their isolation to yield to exchanges with the other Christian communions. Doubtless, such contacts haven't been totally lacking in the course of the centuries (correspondence between the Patriarch of Constantinople and the reforming theologians of Germany; exchange of views with the Anglicans; conversations with the Old Catholics; to say nothing of deliberations which led, in the 16th and 17th centuries, to the union of important factions of the Orthodox Churches with Rome). But the movement called "ecumenical" could not fail to attract our brothers of the East into the orbit of efforts in favor of the reconstitution of Christian unity.

The position of the Orthodox Churches in regard

to the ecumenical movement and, in particular, to the Ecumenical Council of Churches is entirely similar to the position of the Roman Catholic Church: considering themselves the only true Church of Christ, the Orthodox Churches can only envisage their participation in this movement as an occasion to bear witness to their faith, which is intractable. But they do not refuse to collaborate with other Christian communions to bring about a better penetration of Christian principles in the world. This unanimity in principle gives way, however, to a difference in practical attitude. The Patriarch of Moscow and the other churches behind the iron curtain are not members of the Ecumenical Council of Churches, although the Patriarch of Constantinople, those of Antioch, Alexandria, Jerusalem and certain émigré factions of the Russian Church, have joined.

Although there is no official rapport between the Roman Catholic Church and the Orthodox Churches, it is encouraging to notice that effective contacts are not lacking among theologians of the two great Christian communions. Their reciprocal attitude of rivalry tends to yield, sometimes hesitantly and sometimes sadly, to a climate of mutual esteem and interest. One can only hope that such a situation may develop. The Church has suffered considerable damage because of the schism of the East: a quantitative diminution by defection of local churches as considerable as the Russian Church: a qualitative lessening because the Eastern tradition has almost entirely ceased to play an active role in our understanding and application of the Christian faith. Only the cessation of the schism of the East could give back to the Church the universal character of its origins, a character which has rightfully been conserved as the mark of Catholic faith, but which has suffered, in fact, too much harm.

The Mystery of the Church

Claude Devaux

Eternally living in the mind of God, the Church is an ever-present historical reality, which accomplishes a past promise and completes a figurative alliance by preparing in an inceptive and veiled procession a luminous plenitude to come. She presents such depth to the vision of faith (which sees in her a Sign of the presence, the thought and the action of Christ), that it is not possible for the human mind to exhaust its mystery.

As the fulfillment of the Promise and the figurative alliance the Church is the new or spiritual Israel;

As a progressive realization, real although obscure, of the celestial plenitude, she is the kingdom of God;

As the sign of the resurrected Christ Whose work she continues and Whose actions she accomplishes, she is, according to the aspect under which she is considered, THE PEOPLE OF GOD, THE TEMPLE OF GOD, THE BODY OF CHRIST, THE SPOUSE OF CHRIST and THE MOTHER OF MEN.

The Church in the Mind of God

When Hermas, in the second century, represented the Church as an old woman he wished to signify by this image that "she had been founded before all things, and that the world was created for her."

In the creative mind of God the Church comes first — the last in the order of historical realization but the first in the divine intention.

The supernatural unity of men in Christ supposes the natural unity of the human race; but unity of nature is only the preparation and foundation of unity in grace.

The world is for mankind but mankind is for the Church. God contemplates the Church eternally in His Word. The adequate object of the eternal decree which determined the Incarnation is the Church.

Such is the supreme mystery for St. Paul. God's plan from all eternity is to "unite all men together in Christ" (Ephesians 1, 9). Christ is the firstborn of all creatures because in Him everything in heaven and upon the earth has been created and He is the head of the body which is the Church (Col. 1, 15, 18). He therefore Who is the determinative center and the keystone of the universe, the first source of all being and its principle of cohesion and harmony, since all things are justified in Him, He is also the head of the Church, that is to say the source of all supernatural activity that animates the faithful, makes them grow, and

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nites them among themselves as the members of living organism.

In the divine mind Christ is indivisibly the only-begotten and the first-born — Unigenitus et Primogenitus, the Son eternally engendered and the Idea in which God sees and loves the Church and the world.

The Spiritual Israel

The formation of the people of God inaugurated the historical realization of the Church. It was first of all the promise made to Abraham which comported a twofold effect: an heir and an heritage. The heir was the son who was born of Sarah and who would be the father of a posterity "as numerous as the stars in the sky." The heritage was the land of Canaan "which flowed with milk and honey."

The multitude born of the 12 sons of Jacob in Egypt formed a race but not an independent people. In order for the Israelites to be a people, a nation, they had to be liberated from the yoke of the Pharaos and provided with a political constitution. God gave them in the same gesture both liberty and the Law. On Sinai, an alliance was concluded between the God of creation and the people of Israel. He called them *His* people and He was *their* God (Ex. 6, 7). Thus Israel was a theocratic nation, a "kingdom of priests" where God dwelt.

Yet for all of this the heir and the heritage did not cease to remain carnal and temporal — a race and a land. While before the alliance the servants of Yahweh were called his "friends" by Scripture, the expression "people of God" henceforward prevails. There was a Jewish nationalism but it was not an end in itself; it protected the nation in its existence and, at the same time, the faith of which that nation was the depositary. Moreover, and above all, it prevented the return of an individualistic conception of salvation.

Under the double influence of the preaching of the prophets and the exile the Jewish idea of the heir and the heritage broadened and became progressively more spiritual. The persistence of Isaias, Amos and Jeremias in denouncing social injustice in all of its forms, their energy in combating cultual formalism, their vigor in promoting an integral religion based upon the accomplishment of the moral virtues, the exile which removed the Jewish people from the promises as a result of their infidelities — all of this led Israel to envisage a break in the narrow barriers of their nationalism. A spiritual Israel is now seen beyond the carnal Israel, going beyond its ethical boundaries, composed of all men desiring justice and ready to obey God. The "land" is no longer simply Canaan. Canaan becomes the symbol of a spiritual reality, of a state of things where God reigns in justice.

With Zacharias a considerable step is taken in this slow processus of enlargement and spiritualization. The traits of the future Israel are then designated with enough precision to permit a new alliance, corresponding to the coming of Messianic times, to arise on the horizon of the Jewish mentality. The whole world would benefit by the promises made to Abraham. A spiritual universalism would succeed a radical nationalism (cf. Zacharias 2, 5-13; 3, 6-10; 6, 12-15; 9, 9-10).

This vision was proclaimed by Christ from the beginning of His public life. The new order announced by Isaias (61, 1 ff.) is, He said, realized (Luke 4, 21). The miracle of Pentecost attested that the peoples dispersed from the time of Babel are henceforward reunited by the Spirit in the unity of one spiritual nation. Those beatified by the Sermon on the Mount, of whom the Virgin is the perfect example, are citizens of this new Israel prepared and prefigured by the old Israel and which is henceforward to be called the Church.

Christ is at once the Heir and the Heritage. Daniel had already suggested the real identity between the individual and the collectivity. He used, in effect, the same words to designate as beneficiaries of the eternal kingdom of God "the son of Man" (Dan. 7, 13) and "the people of the Saints of the most High" (7, 27). To both he attributed "power and greatness." But this identity supposed a radical transformation, a passage from the carnal to the spiritual. There would be no rupture between the carnal Israel and the spiritual Israel; but from figure to reality the only continuity possible is that of conversion. The figurative heir was Isaac and his descendants; the real heir is the Son of God who assumed flesh, died, resurrected and bequeathed the Holy Spirit to us. In Him, the heir of God insofar as He is the Word and the heir of Abraham insofar as He was man, the veritable, new, spiritual and universal Israel — the Church — participates in the patrimony of God which the original promises had envisaged.

The figurative alliance was a contract; the new, real and definitive alliance was a person: the Person of Christ in whom man and God are forever one. In Him and by Him men, who are one with Him in the Church, are divinized; they have, says St. John, "eternal life" (1 John 3, 1, 5, 11).

It is necessary to follow the evolution of the double meaning of heir and heritage throughout the Bible to understand that salvation is essentially social. Like Israel the Church is a people, a community. Not merely a total of individuals, but a spiritual nation in which we must be incorporated to be saved. Baptism incorporates us at once to Christ and to the Church. Christ is not present where the Church is not present. The Church, St. Ireneus dares say, is "the son of God." Likewise,

Abraham is the father of the Church for, according to the flesh, Christ is the "posterity of Abraham" (Gal. 3, 16).

The Kingdom of God

If the Church, as the new Israel, fulfills a past promise and completes a figurative alliance, it also prepares a plenitude to come. Of the patrimony of God which is her heritage, it must be said that she both possesses it and that she will possess it. Insofar as she possesses it, she is the kingdom of God realized. The time of the Church is eschatological, that is to say the last era. The last in this sense that the order of things inaugurated at Pentecost will not be followed by another. It is contrary to faith to envisage a future passage comparable to the passage from the Old Alliance to the New. The New Alliance is definitive. With Christ *eternal life* is given us; beyond eternal life, which is the life of God, there is nothing.

Nevertheless the realization of the Kingdom of God here below is provisory insofar as it has only begun. That is why the Church declares both that the Kingdom has come and that it is yet to come, that it is here but that we must pray that it come. "Our Father who art in heaven, Thy kingdom come . . ." For God does not yet reign on earth as He reigns in heaven. The Kingdom is an object of *faith;* but it is also an object of *hope.* One day that which we now believe will be revealed, that is to say luminously manifested and at the same time consummated: namely, our participation in the ecclesial community of God's life.

Just as there is a continuity between the carnal Israel and the spiritual Israel, there is also continuity between the Kingdom of God inaugurated on earth and the celestial Jerusalem. But the continuity is not of the same nature in the two cases. In one instance, there is continuity between figure and reality; in the other, there is continuity between two forms of the same reality. It is true that the Church on earth is also a figure of the celestial Church. But it is more. The signs of the Old Alliance were only signs; those of the New Alliance are efficacious signs, or sacraments. Thus the Church, all in remaining a sign, is more than a sign; she is a sacrament; that is to say, a signifying reality.

That is why St. Paul affirms that we possess in the Church the "pledge" of the Spirit (2 Cor. 1, 22; Eph. 1, 14). The "pledge" is a promise, but more than a promise: it is the beginning of possession. The Church is thus both the Kingdom and the preparation of the Kingdom.

The Mystical Body of Christ

"If we would define and describe this true Church of Jesus Christ — which is the One, Holy, Catholic, Apostolic, Roman Church — we shall find no expression more noble, more sublime or more divine than the phrase which calls it 'the Mystical Body of Jesus Christ'" (Encyclical *Mystici Corporis*).

The Body of Christ. St. Paul uses with some emphasis the metaphor of Body to signify that Christians are one with Christ and one among themselves. "For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ. For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit" (1 Cor. 12, 12; Romans 12, 4; Eph. 3, 6; 4, 12, 16, 25; Col. 1, 24; 3, 15). In the Church we are therefore "members of Christ" and "members of each other."

Members of Christ. This means that the Holy Spirit who is the Spirit of Christ has been given to mankind on the day of Pentecost, and is given to each one of us in Baptism to make us live the same life as Christ, in such a way that our union to Him is incommensurably closer than the union between the head and the organs of a physical body.

Members of one another. This signifies the diversity of functions in the unity of life, the mutual dependence and the "division of labor," the harmony, the complex accord, the reciprocity of services and needs, the fraternal intimacy in the heart of the same community.

The immanence of Christ to the Church strongly emphasized by the apostle in two phrases which are familiar to him — *Christ in us* and *we in Christ* — is of such depth that, according to the word of Joan of Arc to her judges, "Christ and the Church is the same thing." A member of the Church is a member of Christ. That is why Christian life in the Church consists in "taking on" Christ, "forming in ourselves" Christ, having in us the "sentiments" of Christ and the "mind" of Christ.

If the Head and the members constitute one Body, the Head is nevertheless distinct from the Body. "Christ," says St. Paul, "is the head over all the Church, which indeed is his body" (Eph. 1, 22). There is, therefore, subordination, submission, bond of dependence of the Church in relation to Christ. There is both identity and distinction and both ought to be equally emphasized.

The Mystical Body. The addition of the epithet "mystical" to the Pauline expression of the "body of Christ" dates from the 12th century. In previous centuries this expression was applied to the Eucharist.

"Mystical" is opposed first of all to "natural." Between the human body and the supernatural or

ganism which is the Church there is an analogy, that is to say a resemblance and, as is evident, a difference.

From this opposition it does not follow that the "mystical" Body of Christ is only "morally" a body. A moral body, in the sense in which a social group is a moral body, is not a real body (any more than moral persons are real persons); the bond which unites the members in such a case is totally external. Remaining thus exterior to each other, they cannot be the living members of a same organism. The very word "members" is, strictly speaking, usurped. But the Church is really the body of Christ.

It is, moreover, insufficient and dangerously equivocal to understand "mystical" in the vague sense of mysterious as if "mysterious" signified simply "invisible." The body of Christ is mysterious, true, and this is self-evident if the Church is essentially a mystery. It is also invisible in the sense that the community that makes up the Church is a community of grace in the midst of which there exists a hierarchy of sanctity which only God knows. But the Church is not only a community of grace; she is also, and indivisibly, a visible organization, a hierarchical society. And there is a great temptation to oppose an invisible community and a visible society and, reserving the epithet "mystical" for the invisible community, be thus led to a dissociation which would be erroneous. It is the Church, the Church in her unity, the visible and hierarchical Church, animated by the grace of Christ, as a body is animated by the soul, it is the Church of Christ — indissolubly a visible society and an invisible community — which is the mystical body of Christ.

The first reformers succumbed to the temptation of disassociating the visible and the invisible. For a Luther, the veritable Church is a totally interior, spiritual and therefore invisible reality; what is called the visible Church is, according to him, nothing other than "the creation of man," for the impurity that is found in it could not be the work of God. For Calvin, "the Church can exist without a visible appearance."

A certain liberal ecumenism also accepts the idea of a purely spiritual Church which would incarnate itself in multiple communities without adhesion to the same faith.

These are dangerous pitfalls which, without always being acute, are nevertheless a constant threat to Christians. For it is true, as the encyclical *Mystici Corporis* says, that by its visible aspect the Church "manifests evident signs of the condition of our human weakness. The social structure of the Christian community, which also proclaims the wisdom of its divine Architect, is nevertheleess of an inferior order when we compare it to the spiritual gifts with which it is embellished and by which it lives." The temptation to dissociation cannot be surmounted, in certain moments of personal or social crisis, except by serious reflection on the logic of the Incarnation (of which the Church, a human-divine organism, is the extension in space and time) and also by a profound and, let us add, sacrificial conception of Catholic obedience.

More subtle than the temptation to disassociate, purely and simply, the ecclesial society and the invisible Church is that of making too absolute a distinction between the juridical and spiritual aspects of the Church. Not that such a distinction is not valid; but only on the condition that the two aspects not be separated, that one can be thought to exist without the other or, finally, to pretend that supernatural life can come to man from a source other than the Church. "The Mystical Body of Christ and the Church is one and the same thing," says the encyclical *Mystici Corporis.*

Certainly many men who do not visibly belong to the Church are nevertheless — insofar as it is possible for us to judge their case — living members of Christ. On the other hand, we can be visibly a part of the Church without being a living member of Christ. This is the case of the Catholic who is not in the state of grace but who does not renounce the Church. As a sinner but not an apostate he is comparable to the tares of the parable which grow with the good grain until the day of harvest.

That men may belong invisibly to the Church in no way contradicts the fact that the Church is visible. They belong to her invisibly because they do not see her; between them and her there are several screens. But it is by reference to the sacraments of which the hierarchical and visible Church is the depositary, it is in virtue of a "certain desire and unconscious longing" *(Mystici Corporis)* that infidels are ordained to the Mystical Body of Christ and can be said to be its living members. It remains true, even for those who do not receive them, that Christ, according to Bossuet, is communicated on earth through the sacraments. We know moreover that in those cases where non-Catholics may confer certain sacraments validly it is only on condition that they have "the intention of doing what the Church does." Which amounts to saying that by their intention they become ministers of the Church.

It is therefore by the hierarchical and visible Church that Christ lives and acts upon earth. Her human imperfections in no way belie the fact that she is His Mystical Body. When we say that the Church is holy, we do not mean that there are no sinners in her ranks. If the Church is holy it is in her sacraments by which she nourishes her children, in her faith which she safeguards through the ages, in her laws which she imposes upon all

who would be holy, the evangelical counsels which she proposes and, finally, in the celestial graces by which she gives birth to innumerable martyrs, confessors and virgins.

Far from attenuating the realism of St. Paul's teaching on the Mystical Body of Christ or of favoring a dangerous dissociation within the rich complexity of the Church, the epithet "mystical" should, on the contrary, lead us to identify closely, as St. Paul does, the mystery of the ecclesial Body of Christ and the mystery of His eucharistic Body.

The Spouse of Christ

The Pauline image of the body, emphasizing primarily the relation of mystical identity between the Church and Christ, implies nevertheless a relationship of subordination of the Church to Christ and therefore the necessity of maintaining a certain distinction between the two. The image of the spouse, equally Pauline, and, more generally, biblical, accentuates this distinction without abolishing the identity.

The husband and wife united in marriage are "one flesh." Their complementarity and their union is the sign of the complementarity and the union of Christ and the Church. The Church is in growth; Christ does not grow; He contains all plenitude within Himself; yet, becoming incarnate "to fulfill all things" He finds His plenitude in the Church. She must "attain to the mature measure of the fulness of Christ" (Eph. 4,13). She is His "complement." The word, it is true, is used by St. Paul apropos of the image of the body (cf. Eph. 1, 22). But the image of the spouse justifies it still more in suggesting that the living bond between Christ and the Church is love, substantial love, the Holy Spirit.

If it is true, as St. Thomas says in his commentary on the Epistle to the Ephesians, that the "body in the order of nature is a certain plenitude of the soul," since "without the organism which constitutes the body and its members, the soul could not fully exercise its operations," how much more profoundly true is woman a certain plenitude of man.

In the Trinity the Spirit unites the Father and the Son in maintaining them distinct. Through the Spirit the three persons are one God. The aspiration of human love, the reflection of eternal love, is also distinction in unity. But that aspiration remains unfulfilled on earth. The Spirit of love, by which the Church and Christ are one, safeguards their distinction and establishes between the two a relationship of dependence and submission. Dependence of love in the recognition of a hierarchy of love whose human analogue is this "submission" and this "respect" which St. Paul recommends to wives in respect to their husbands (Eph. 5, 22-24). The apostle, moreover, joins in a significant manner the image of the body with that of marriage and recalls that the relationship of complementarity does not destroy the relationship of identity. "Husbands ought to love their wives as their own bodies: He who loves his own wife, loves himself, for no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ does the Church because we are members of His body" (Ephesians 5, 28).

As the image of the body implies a real union, and not merely a moral union, between the members and the head, so too does the image of the wife in relation to the husband. "Married couples," writes Scheeben, "do not form only a moral unity through accord of sentiments and reciprocal love; their moral unity finds a real physical basis in the unity so profound that the wife sacrifices even her independence to man. She adopts his name and finds in him her master and her natural representative; but she also shares in all his honor and achievements."

Thus, says St. Augustine, "the nuptial room of this husband (Christ) was the womb of the Virgin for in this virginal womb the husband and the spouse, the Word and the flesh are united. . . . They are therefore no longer two, but one flesh. . . .The Church is united to this flesh and we have the total Christ, head and body."

Since the Ascension the spouse no longer sees the husband but she lives in communion with Him for she is His spirit. The Holy Spirit, says St. Ireneus, is the communication of Christ. That is why, to be in communion with the Spirit, we must be in communion with the Church. It is by Him that she proclaims that Christ is the Lord of the earth and her Lord. It is through her that we learn to adore *Our Lord Jesus Christ.*

The Mother of Men

The Church is not only the gathering of all men in Christ; she also, anterior and above this gathering, effects it.

It is not the believers themselves who, of their own initiative, are in the Church to live in common the evangelical ideal. It is Christ, who, founding the Church in the very act by which He accomplished the redemption of the world, communicates Himself by the visible Body which He has chosen. The Church is not an exterior organism which Christians instituted as a social and juridical expression of their spiritual fraternity. She existed before them for she gave birth to them. She engendered them to the life of Christ; she is their mother.

St. Paul, opposing Sara to Agar, the freewoman and the bondswoman, saw in Sara the figure of the

Church. While the earthly Jerusalem is in slavery, "that Jerusalem which is above is free, which is our mother" (Gal. 4, 26). She engenders us to "the liberty of the children of God." And the apostle identifies himself in some sense with this actually living and fecund Mother by saying that "he suffers the pains of birth until Christ be formed" among the Galatians where he had founded a community. He was sent by the Church to Galatia as he had been to Corinth and Colosses. Called by the Church to be an apostle, he "calls" in his turn in the name of the Church. The Church, by his voice, *convokes* and *gathers together* and, by her suffering which "accomplishes what is lacking to the passion of Christ," engenders us to faith and liberty.

The sacramental power of the Church is explained by her maternity. Scheeben speaks, in a happy phrase, of the "sacramental maternity" of the Church. Through the liturgical priesthood she engenders Christ in His eucharistic existence. By the other sacraments she engenders the faithful to the life of Christ. The same theologian, in an equally happy phrase, speaks of the "juridical maternity" of the Church, which he understands in close relationship to her sacramental maternity. It is, in effect, the same Christ that the Church gives us as food and who speaks with authority through the voice of the magisterium. It is in the Church's maternity that we must also seek the explanation of her coercive power; for it belongs to and is incumbent upon a mother to correct and chastise; and it is only upon her children that the Church pretends to exercise this power.

If it were not thus how could the obedience of the Catholic be filial and penetrated with love? More exactly, how could it be love? And how could we resist the temptation, so strong in our age, to see nothing but tyranny in the government of the Church? For it is not simply a question of obedience; we must *love* obedience. And we can never love obedience when authority is only authority. But we love a mother and, because her authority is maternal, we love her authority especially when we know that by it alone do we become sons of God. As St. Augustine put it succinctly: "He cannot have God for a Father who does not have the Church for a mother."

The Sacrament of Christ

As Christ is the sacrament of God, the Church is the Sacrament of Christ.

Who sees me, said Christ, sees the Father (John 14, 7-9). The Christ who was visible to the eyes of the apostles expressed the eternally invisible Father. Thus, who sees the Church sees Christ. The Church which is visible to the nations of history expresses the Christ who is invisible since the time of the Ascension.

The Word is the Word of someone. "I am not alone; there is also Him who sent me" (John 8, 16). Likewise the Church would not be a sign if she were not the sign of Someone. I am not alone, she proclaims, there is also Him I signify. That is why she wishes to be transparent, diaphanous and, as it were, effaced, before the Christ whose being and mind she translates historically and without whom she would be nothing. The Church is of Christ as Christ is of God.

Many, looking upon the Church, do not see Christ in her. For diverse reasons they do not understand the meaning of this Sign which God has formed with human elements.

The Pharisees saw in Christ only an impostor. Pilate took Him for a fanatic worthy of pity. Yet Peter adored in His Person the son of the living God. The historian, the sociologist, or the politician who interrogates the Church from a partial or secondary point of view is disconcerted by her, or scandalized, unless she satisfies him for reasons that are not essential.

Only the Christian, situated by his faith in a divine perspective, gets the "right slant" on the Church which, although it is certainly not exhaustive, is at least correct and goes beyond the partial views of others.

Whatever men may say of the Church is likely to be true in some way. Their admiration or their resentment may be, in any given case, justified. The behavior of Christians and the influence of the Church insofar as she is a society among other temporal societies inevitably invite either praise or scorn. Frequently, however, these judgments are symbolic of a radical misunderstanding of the Church's mystery. In such cases they are applicable only to her fringe activities and in no way touch the heart of her being.

Temporal responsibility is not foreign to the Church because it is not foreign to Christ and eternal life. A certain temporal efficacy is important for the Church because souls will not be authentically transformed in Christ if their spiritual progress is not translated in concrete acts of justice and charity in this world.

The question whether or not the Church, at any given moment of history, preaches the real Christ, is a valid one. But when it is asked, the Church in her inner reality is not involved. That is to say, what the Church is in herself but only how she is manifested in her members, her apostles, her witnesses. If the poor are not evangelized, it is true that Christ is betrayed. This amounts to asking if, because of social structures and conditions of life, men are disposed to receive the Christian message. The presence of Christ in "the heart of the

masses" alone matters but this must not be interpreted in such a way as to minimize the urgency of preaching a Christ Who englobes the whole temporal order.

The Church rejects nothing or no one. Nevertheless she observes that certain values and certain human communities are not united to Christ through her. She cannot abstain from recognizing this fact without denying her essential mystery. She knows that Christ gives faith and grace to men through her and that any human value which pretends to be self-sufficient and an absolute becomes a substitution for religion. But she does not deny that human values — justice, honor, science, truth, reason — can assume a religion dimension. Intransigent in regard to those values which pretend to be religions in themselves, she recognizes the transcendent possibilities of all values not in explicit contradiction to her teaching.

The same can be said of the human communities of the family, the race and the nation. The Church is intransigent toward any human institution which pretends to answer all human aspirations by satisfying only one or another of man's essential needs. But towards those who admit their relative merits and their inability to satisfy man's desire for the absolute, she says, as did Christ to the scribe (Mark 13, 34) that "they are not far from the Kingdom of God."

Obstacles to Faith

Between men and the Church there are obstacles which are both a consequence of sin and a burden to faith. These obstacles are of three kinds.

1. Those first of all which the unbeliever himself is responsible for when he fails in humility and loyalty. To discern the presence and action of Christ in the great Sign that is the Church one must love the truth more than himself, more even than the joy which truth engenders. It must be loved whatever it is, wherever it comes from, and whatever be its consequences. One must be disposed to receive it from another and not be adamant in one's desire to find it by himself. The truth is an absolute in the name of which everything that is not truth must be sacrificed, and first of all oneself. Truth bears upon life itself, on the total destiny of man. It cannot be attained or embraced except in an act of total interior loyalty. For God is not an object of curiosity. Speculative games are entirely out of place. The claims of transcendence are such that the creature has no other alternative than total submission. Otherwise, God is only an idol.

2. Other obstacles are the result of circumstance. Family, geographical and sociological factors weigh heavily upon many men and prevent them from knowing the Church *as she is in herself.* Writes Father Congar:

> "Certain states of things render the faith so cially difficult if not impossible. In the earl years of Catholic Action when many priests be came aware of the real state of the apostolat and the concrete conditions of faith in the mod ern world, they discovered the extent to whic men are conditioned in their behavior, even thei spiritual behavior, by their environment; that i to say their social group, structures, institution laws, material conditions and social pressure They realized that it was not enough to preac the faith. 'In order that men be socially dispose to receive the Gospel it is necessary to protect o create social structures and external condition of existence that are truly human. Just as faitl assumes the establishment of certain preamble so too the apostolate assumes effective work i the domains of culture, sociololgy, in brief, in th whole temporal field."

3. There are finally the obstacles caused by thos who have the mission of preaching Christ and bea ing witness to Him: the faults, deficiencies an mediocrity of the apostles whether priests or la men. They are few in number who understand tha an ideal like the Christian ideal can be lived pure only by a very small number and that it is th "little flock" which matters for the revelation Christ. It is true that, as a small crack in a thic wall suffices to let in the light, the presence even a mediocre Christian is of some value. But most cases defections and human weaknesses b come obstacles.

The practical and concrete problem of apologeti comes to this: how can the obstacles be remove The work of the apologist is valid only insofar it is situated in the heart of a broader and mo urgent work which consists in showing the Chur as she is and in herself, either by teaching or example. This is what is known, in scriptural la guage that stands in need of some revision toda as "edification," that is to say the building of t Kingdom of God at once in ourselves and in othe

It is understandable that the Church has alwa been more concerned with reflecting the life Christ and preaching His message than in defen ing apologetically her truth. Today the "critic need has become universal but not, it must emphasized, in an analytically debasing form has been all too often the case). What is needed a total and concrete grasp of the Christian reali That is why the work of apologetics must cons more and more in an effort to reflect and stimul others to reflect upon the mysterious presence the Church: her nature, her character and the sig with which she is adorned.

ROUNDUP

THE CHURCH

Point of Information

The biggest diocese in Europe is that of Stockholm and comprises the whole of Sweden. It numbers 5,000 Catholics on a total population of 7,000,000. The biggest parish in Europe is likewise in Sweden. It covers the whole northern part of the country and is administered by one priest. Of the 25,000 Catholics in Sweden only 6,000 are Swedish. The others are immigrants and principally refugees of 1940.

The Situation in Mexico

On December 1 of last year, a new era began in Mexico's public life. When this reporter was there last summer he heard a great deal of speculation as to what the next six years would bring. One occasionally heard a "highly confidential," "scoop" variety report coming, supposedly, from someone very close to Adolfo Lopez Mateos, the president-elect. One soon learned to discount a good deal of what was said. But, in the end, a certain pattern of facts did begin to take shape.

The first fact is that the new president is a man with a great talent for making a strangely unaristocratic range of friends — a fact proven by Lopez's record as Secretary of Labor under the outgoing president. During the campaign he said: "The country has now reached that point of maturity which makes it possible to govern all with equity." Tolerant good temper and humane reasonableness seem to be expressions that become Mexico's "new man."

A second significant fact is that Lopez is a man of strong intellectual and cultural leanings. Mexico's leading writers, teachers and lawyers were drafted to make up the new party ticket. (Lopez himself at one time headed the state college in his home town of Toluca — a town well-known to American tourists.) Thus the new government took shape and will apparently operate in an atmosphere of scholarliness and mental discipline rather than under the direction of party hacks and leaders-on-the-make that has all too frequently been the case in the past.

No one expects the new regime to work miracles. But the emphasis will undoubtedly be where emphasis is needed. Lopez is expected to bring the energy and inventiveness of his machine to bear on such crucial areas as agricultural production, which has long lagged behind the country's expanding needs. The educational system will also be spruced up to provide the skilled laborers and technicians that are badly needed in almost every phase of Mexico's industry. Economically, the focus will be on raising the standard of living and culture of the people. The overall emphasis will be, above all, on the dignity of the individual rather than on the glory of public works or accumulation of material achievements. Almost to a man Lopez's men speak of the need of establishing permanent standards of civic morality and responsibility, and of substituting realistic action for rhetoric and personal gain.

Much of this can probably be interpreted as campaign talk. Too, some fear that the strong idealistic bend of new government heads may result in a form of unrealism that could be disastrous. But most hard-headed analysts agree that Lopez (who is pretty practical himself and certainly no ivory-tower type) will steer the revolution-torn country to a new level of achievement.

These political considerations are vitally relevant to the status of the Church in Mexico. Catholic leaders there have in recent years played out one of the great diplomatic dramas in the history of Church-State relations. The American Catholic finds it difficult to understand the deep differences that exist between his lot and that of his brother to the South. In the U.S. Catholics are a minority group but operate freely under tolerantly Christian government. Thus they have their own labor schools, newspapers, schools, charities and other social institutions. The Mexican Catholics are a majority — the country is, at least nominally, 98 per cent Catholic — but they operate under the tight surveillance of a government that is traditionally secularist and anticlerical. In the U.S. it is up to the Catholic to prove himself — that is, to show that he is a "good American," which usually means a conservative with capitalist sympathies. In Mexico, the Catholic is not expected to prove anything other than his conformity to the party strictures.

The laws forbidding the Church to participate in any form of social or educational action have not been repealed. A slight change in political winds can reverse any gain that might have been made. From 1926-1940 those laws were rigorously enforced and during the Calles and Comacho regimes the Church went underground. The brutal and diverse deeds of "the persecutors" remain very vivid in most Mexican Catholics' memories. Lately the laws, although still on the statutes, have been less vigorously enforced. As a result there has been a considerable resurgence of social action and religious awareness in the Mexican Church in recent years. Liberties unheard of 10 or 15 years ago are, if not exactly commonplace, at least not unusual today. Catholic leaders, especially through the *Secretariado Social*, took advantage of every break they got to work — at first clandestinely and then more openly — in the fields of labor, rural life, hygiene, scientific farming, education and so forth.

Surprising results have been achieved. One opinion expressed to this writer last spring indicated that "Within 25 years Mexico would be in no sense a Catholic country." Nothing could be less in accord with the facts of Mexican Catholic life. To be noted:

► A flourishing Benedictine monastery in the diocese of Cuernavaca under the direction of Belgian-born Father Mercier. It is the only male contemplative house in all of Latin America and an important center of

liturgical awareness as well as the Apostolate of the Press.

► Over 600,000 young people federated in a vast, country-wide network of Catholic Action movements. Sophia de Valle, a dynamic and forward-looking survivor of the underground movement, has been chiefly responsible for progress on this front.

► Mass attendance is up and increasing all the time. Many, of course, are not regular churchgoers but most Masses are well attended by both men and women.

► There is a dire shortage of priests but the increasing ranks of seminarians promise great hope for the future. Exceptional in this respect is the foreign mission seminary in suburban Mexico City (under the direction of American-raised, Maryknoll-trained Bishop Escalante) with alumni in Japan and Bolivia.

► A notable revival of religious art (and in this respect Mexico is superior to the U.S.). All over Mexico City, and in many capitals of the provinces, churches are going up with clean, simple lines and concrete parabolas sometimes as exciting as those of the Romanesque. Just as the combination of Indian craftsmen with Spanish architects, beginning with the Conquest, produced an entirely indigenous Church architecture, so today's modern Mexican churches have a quality that is highly individual. The pioneer, and still outstanding example, is Enrique de la Mora's church of the *Purissima* in Monterrey. Felix Candela's church of *La Virgen Milagrosa* in Mexico City had a world-wide impact among architects.

► The highly successful, but still struggling, *Secretariado Social* which has moved the Church once again into the field of social responsibility and stimulated Catholic awareness in this area. The secretariat is headed by Father Pedro Velasquez (assisted by his brother, also a priest, Manuel). Father Velasquez studied at Antigonish and has used the co-operative formula as a basis for most of his projects.

► An awareness of the past. Most Mexicans live close to their Catholic tradition and are surrounded by its symbols — as, for example, the omnipresence of huge and beautiful cathedrals, religious fiestas and family customs.

The Virgin of Guadalupe is the first fact of Mexican life. Above the artist depicts her original appearance to Juan Diego.

It is impossible to over-estimate the presence of the Virgin of Guadalupe in the lives of the Mexican people. No revolution has succeeded in erasing this and, believe many, none ever will. She is the first thing you notice in Mexico. She is enshrined in taxis, busses, department stores and homes. She is chalked against the hillsides, woven into the matadors' costumes, and invoked in all public fiestas. As a recent politician acknowledged, she is the only unifying factor that holds together a country that has been extraordinarily divided by barriers of geography, language, culture, conquest, revolution, poverty and persecution.

Two other factors deserve special mention. The first is the rural clergy who have been described as "the background of the country." It is true that they are still charged with "tyranny" and "remunerativ interests." But while these charge may in some cases be valid they d not outbalance their record of dev tion and fidelity. The revolutic tightened the bonds between clerg and people. And all over the cou try today this closer friendship resulting in a greater religiou awareness. This phenomenon ha made it evident to government a thorities that the Church is not t oppressor of the poor, eviden which is confirmed by the loyal and respect which the Indians a mestizos of the villages manifest t wards their *padre*.

The second factor has to do wi a growing elite among Catholics - an elite who are alive to the tr mendous challenges and responsibi ties that face them as Catholics a as citizens. This emergence of a elite is part of an intellectual dee ening that has been going on

Mexico since the revolution of 1910. We had a talk one afternoon with Ramon Xirare — philosopher, poet and a man with a strong sense of Christian responsibility. Mr. Xirare has his office in the *Centro de Escritores*, a center for the new renaissance writers and thinkers — 70 per cent of whom are Catholic. "The Revolution," he explained, "focused attention on the identity of Mexico as a nation and Mexicans as a people. The important question asked then has been the basis of our intellectual and cultural development since: *Qué somos?* (Who are we?) That question pervades at least 80 per cent of present-day literature here." There has consequently been a tendency, he went on, to return to specifically Mexican themes and preoccupations — an effort that has been intensified by recent political and economic pressures from America. These tensions, Mr. Xirare believes, can only be resolved at the cultural level. At this level, too, Mexico will re-discover the significance of Christianity. We may look for better days then, he added.

The situation in Mexico today would seem to indicate that the conflicting efforts of the Church and the State are gradually coming together in a common ideal for a better country. It is perhaps a case of emerging ends. In any event, the program proclaimed by Lopez promises every hope of new areas of endeavor for Catholics and a deeper understanding between the two traditionally inimical forces in Mexican life.

The next six years will tell.

Progress in Japan

The Christmas season brought us a bright, new publication from Japan bearing the name of the recently instituted Japan Institute for the Intellectual Apostolate: *Oriens.*

Says Father Joseph Spae, a Belgian missionary and founder-editor of *Oriens:* "The Institute faces three essential questions: What must be done to convert Japan? Why is the conversion of Japan so difficult? What is the actual influence of the Catholic Church upon Japanese thinking and civilization today?" The Institute, he adds, will operate on established principles of Religious Sociology. JIIA will concentrate on about 2,000 people, most of them living in or around Tokyo, who are representative and influential in the intellectual life of the country: artists, authors, politicians, educators, lawyers and businessmen. Through two-dimensional contact — charity and research — JIIA will attempt to understand what these men think, hope for, despair of, and how Japanese culture does or does not relate to Christianity.

"I expect wonders from the organization," Father Spae writes enthusiastically. "The Japanese, with their generous nature, are prepared to accept the highest ideals in carrying out their share in the redemptive action of Christ. Hundreds of young Catholics here today are asking to find out how they can really be one with Christ in the midst of the world. To them the Institute is a welcome challenge."

A report on the situation of the Church in Japan, in the same issue of *Oriens*, reflects the problems JIIA will have to confront. For the first time in history there are over one quarter of a million Catholics there. Ten years ago there were only about 120,000. But the missionaries are anxiously concerned with the way things are going. Both baptisms and converts have dropped off since 1956.

Other facts, established by a survey of the Committee of the Apostolate (which JIIA succeeds): Among those interviewed 30.1 per cent said that they had thought of joining the Church at some time or other. The Church appeared forbidding to some because of her doctrine (9.9 per cent); because of her commandments (15.7 per cent); or because it represents a foreign religion (16 per cent). Sincere sympathy for the Catholic Church was revealed in 28.2 per cent of the questionnaires. 10.5 per cent were completely indifferent. But none of the answers revealed positive ill-will toward the Church.

Both Catholic and Protestant leaders in Japan are presently analyzing all available information to assess the position of Christianity in that country. One disturbing fact revealed by the survey: close to 60 per cent of the Japanese consider religion to be exclusively an anthropocentric practice with only, if any, a vague and secondary relationship to a possible, objectively existing God.

After 100 years in Japan the Catholics count 794 churches (Protestant centers are more numerous) and can claim a solidly established niche in Japanese life. The beginning of the second century there brings great hopes and certainly new challenges. Reports one missionary: "We must be aware of the great changes that have taken place in Japan since the end of the war both with regard to the language and the whole cultural formation of the young people. Our methods of catechetical instruction must be revised and our financial sources must be extended. Beyond doubt the actual influence of Christianity in Japan is much bigger than the figures would indicate; but our faith in God's salvific will forces us to consider how we can reach a greater number of people in Japan with the words of Eternal Life."

Oriens will no doubt be one very potent answer to the present dilemmas.

RELIGIOUS UNITY

The Judeo-Christian Dialogue

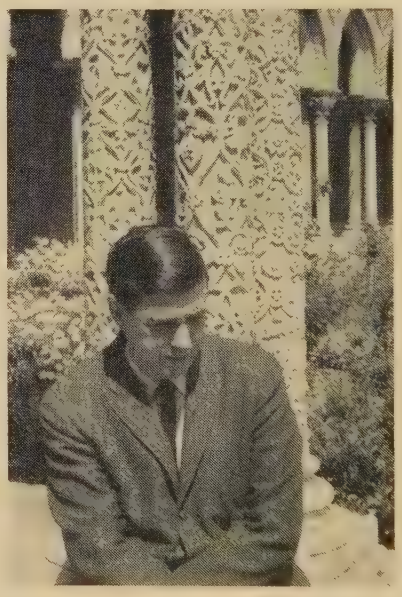
A chilly afternoon rain was falling over Manhattan as we scooted across Union Square and into the offices of Meridian Books. We found Arthur Cohen, founder-president of Meridian Books and a well-known Jewish scholar, coping busily with the sundry tasks of a publisher's day. He turned out to be a surprisingly young man with enormous charm and intellectual drive. During lunch we had jotted down some questions on a paper napkin we wanted to discuss with him. No such ordered interview was forthcoming, however. Mr. Cohen passed from the usual social amenities to a high level of discussion with such enthusiastic rapidity that we decided to let the dialogue take its own spontaneous and unpredictable course.

"Much of the problem between Jews and Christians centers on language difficulties," he said. "We use

the same words but our experiences — historical and present — are different and thus determine different meanings. For instance, I can read the prologue to St. John's gospel and find it full of meaning, although it would scarcely correspond to the Christian understanding of it. Lately, I have been doing some research on the Jewish thinker, Franz Rosenzweig, and the problem of language is very central in his thinking. He sees speech as the unifying element between philosophy and theology and the most immediate path towards an interior understanding of the key truths of the man-God relationship: creation, revelation and redemption. It seems to me that more concentrated efforts towards an understanding of language would be of the highest value in the Judeo-Christian dialogue."

Cohen cited a couple of examples. "Take the classic saying of Pius XI which Catholics are fond of: 'Spiritually we are all Semites.' I wonder what meaning that formula really conveys. In the first place, the term 'Semitic' is ambiguous and 18th century in origin. Secondly, it is shot through with 19th century clerical anti-Semitism. The real issue this expression raises is: to what extent are Catholics spiritually Jews? Where do the two traditions meet? I don't think these questions have yet been properly confronted.

"Another example," Cohen continued, "is the Judeo-Christian studies that are published each year in *The Bridge* (cf. Books). They always give me the impression that Christian love for the Jews is too well choreographed. And I for one am tired of being the object of a love that seems more a matter of obligation than of spontaneity. Theological hatred is more honest than a masked love that is generated in virtue of some vague spiritual patrimony. One of the deficiencies of the *Bridge* project is that only Christians, and mostly Catholics, write in it. It seems to me that if anyone assumes the role of a critic of Judaism there must be some give and take. Otherwise what began as a good idea risks falling to the level of missionary apologetics. The Jewish point of view must be taken into account. When the dialogue is only a one-way affair, directed to a captive audience, it cannot escape being victimized by partisan attitudes. This cannot, in the long run, serve the interests of truth or respect the reality of the situation. It strikes me that a good initiative for the *Bridge* would be a mutual discussion on the meaning of the Word — surely a central one in Scripture and one that calls for some elucidation today. I find the same partisan viewpoint in Catholics like Maritain and Bloy who have written much about the mission of the Jews. They seem to me to miss the whole dialectical issue of Judeo-Christian relations. They argue that the Church would be incomplete without the Jews. But the real point is that the Church would be incomplete with them. The Jew has a historical right to be an outsider. We are co-partners in different orders. We maintain two different, but indispensable stands. Fruitful dialogue must take this fact into consideration."



Jewish Author Arthur Cohen

Mr. Cohen paused to take a phone call. When he finished we slipped in a question about the Jewish situation today. "Most Jewish seminaries," he admitted, "are theologically illiterate. But there are hopeful signs. The response to the creation of the state of Israel stimulated a revival of interest in the Hebrew language. I notice, too, an encouraging theological seriousness in many of the young people who are entering the rabbinat. They a much less motivated by hopes professional satisfaction than fo merly. All of this, of course, is ma ing greater demands on the Jewis laity.

"One thing we have to recognize, Cohen went on, "is that Judaism in a perpetually trapped situatio To be authentic it must keep fait with a dissenting position, namel that time and history are not r deemed. On the other hand, it ha to adapt somewhat to survive in hostile world. Jews must believe, they are to remain Jews, that Jes is not the Messiah promised by Scri ture. It is enough to affirm this. may be asked, if not Jesus of Naz reth, who then is the Messiah ar when will he come? This questic cannot be answered. It is indispe sable to the Jewish position that remain unanswered. History is on seen against its past. It is easy challenge Israel, for what it deni others accept. Christians can rec the subtleties of doctrine which ha come to define for them what has n been for us. Jesus may redeem hi tory for Gentiles, for to accept Hi is presumably to be transformed Him. This is the nature of faith. one gives his life to God he is tra formed or, in truth, he has not giv his life. So with the Christian. TH is so, even if from the view of Isra he has given in error. Israel has n given, therefore it cannot yet r ceive. It may be asked, why ha we not given? We do not give, f we await God's own instruction, His own time and in a form cohere with our past and consistent wi the future our past has shaped."

Speaking more specifically of t Jew's mission in the world, Mr. C hen said: "It is Israel's mission watch the world, to strain its co placencies, its satisfactions, to bre its illusions. If, indeed, this is H task — to outlast the world and solutions, to be borne up to the e of time as His alone, to make peculiar pilgrimage in the wo which consists of examining complacencies of the world — bears an unbelievably heavy burd The mission of Israel is an aris cratic and painful one, for thou it speaks to all the world and l claim to it, it does not seek to c vert it, for its message is m

ainful and courageous than the world can suffer to accept."

We got back again to chatting bout the possibilities of more fruitul dialogue between Christians and ews. "It is difficult to explore the easons for the obduracy of Israel n the face of Christianity," Cohen aid. "Many foolish things have een said by both Jews and Chrisians about each other. By and arge folly results from having subtituted the minor complaint for the najor problem, for having seen the otality through the part, an accilental attribute, a vagary of hisory. The Jewish tradition has also been fraught with Platonic and raionalist influences. We are only ust now beginning to see them in perspective. I think we have reached a beautiful point in history to unlerstand one another. And it is ikely that in the future our attiudes will be less forced into stances of superiority and inferiority, adequacy and inadequacy.

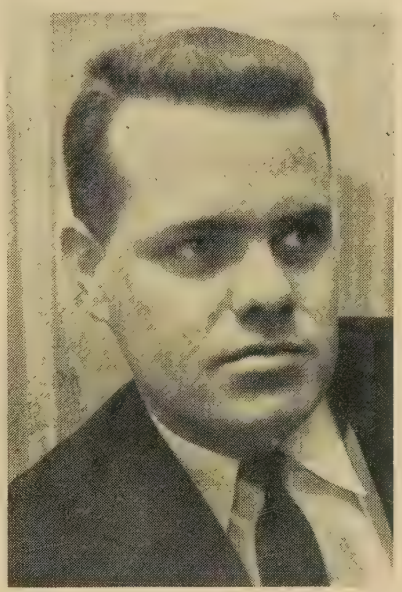
"I think," he added, explicating the Jewish position, "that to be born a Jew is, if we accept the meaning of religious history, no accident. It is a providential occurrence, for God intends something by birth. To be a Jew, to take the fact of birth and draw from it its meaning, is not easy. The Jew must unfold the chrysalis of his birth. If he denies it, he denies providence; he turns away from the path of providence into another. What this means, in so many words, is the Jew must believe in the authenticity of his right to be, and his historical reality of being, different."

Darkness had fallen over New York. We had to be going. It had been an altogether invigorating discussion. As we struggled through the rush hour traffic, the thought occurred to us that honesty and intelligence were more than ever in need of emphasis in the matter of inter-faith dialogue. They also seemed to be the principal virtues publisher-author Cohen had manifested in the afternoon's talk.

The Church Peace Union

When Andrew Carnegie founded the Church Peace Union in 1914 (an independent, non-sectarian organization with the purpose of relating ethics to foreign policy) he made its temporary status quite clear. "When peace is finally established," he said, "I want this money to go to some worth while organization."

Today, nearly a half-century later, there is little likelihood that peace will ever be anything like final. The Church Peace Union seems to have a mission of perennial relevance. The 40-odd delegates who gathered last fall in Highland Park, Illinois, for the CPU's first Midwest seminar were keenly aware that peace is one of the major issues facing thinking men today. They heard highly qualified speakers (including university professors, newspaper editors and men actively engaged in politics) on such subjects as "Religion and International Responsibility," "Critique of U.S. Foreign Policy," "The Tools of Diplomacy," "Trade, Aid and Development," "The Soviet Union and the West," and "Ethics and U.S. Foreign Policy." Few of the speakers did much to raise hope. Said one of them: "I am worried about our situation today. Genuinely worried."



CPU's William Cook

Between panel discussions we had a few talks with John Inman and William J. Cook, respectively Associate Executive Director and Field Director of the CPU and learned that the Union believes religious principles to have immediate and practical consequences in regard to the world's political-economic-social problems. "The entire program of the Church Peace Union," Mr. Inman told us, "is based on its conviction that significant progress toward securing international order will be made only through a careful correlation of general moral principles with particular power situations. It works for peace, but for peace with justice. It recognizes that if evil is to be resisted and justice established among the nations, the use of force cannot always be excluded as an instrument of national policy. But we try to create a climate in which the use of force will be increasingly unnecessary."

The CPU is organized on the principle that the major religions hold in common certain religious and ethical principles which, if focused on international problems, offer one of the world's best hopes for peace and justice. These principles include: (1) the unity of mankind as a creation of God; (2) the equality of all persons as children of God; (3) the dignity of each person as a child of God; (4) and, the responsibility of men for each other. The Union is accredited to the United Nations and was one of the national organizations serving as consultant to the Department of State when the Charter for the United Nations was drawn up. It also maintains a continuing liaison relationship with the Department of State.

In broad terms the CPU's program is primarily an educational one. In a limited, specialized way it strives to provide community leaders and those in a position to influence public opinion with a background in the area of religion, ethics and foreign policy. The chief media of the program are:

► *Advanced Seminars in Ethics and Foreign Policy.* Several times each year the CPU organizes Advanced Seminars with a limited registration of not more than 40 persons with a special interest in international affairs and religious principles. The Seminars are about equally divided between lectures by prominent authorities and an exchange of ideas between the registrants and the specialists.

► *Leadership Education Seminars.* These are organized at the state or regional level. At them, CPU executives and/or specialists outside the staff lecture and lead discussion on

the Union's principal areas of interest.

► *Publications.* The CPU publishes *Worldview* monthly. It is a journal of opinion that seeks, through articles, book reviews and special features, to make religious and ethical principles relevant to world affairs. Books and pamphlets bearing on ethics and foreign policy are also initiated by the CPU and published under its imprint.

► *Consultations.* The CPU occasionally draws together distinguished specialists in the area of ethics and national policy for intensive study of current questions in this area. The Union also sponsors *ad hoc* study groups for such studies. These groups function not for the particular education of their own members, but rather to bring new facts to light on significant current problems.

► *International Work.* A standing committee of the CPU is presently exploring practical ways to develop continuing consultations on international problems among representatives of the world religions. Certain pilot projects abroad are already under way.

► *Liaison With Other Organizations.* The executive staff of the CPU cooperates on matters of mutual interest with religious organizations — Catholic, Protestant and Jewish — with governmental agencies, with the United Nations and its agencies, and with various non-governmental foreign policy agencies.

► *Special Services.* The CPU provides a number of special services. For example, significant articles related to religion and international affairs are occasionally reprinted and distributed; specialized information on questions of ethics and foreign policy is provided on request for individuals and groups; and members of the executive staff are available upon request for a limited number of speaking engagements.

Magazine with a Punch

Last year Arthur J. Moore, Jr., wrote of the Protestant religious press: "All periodical publishing is to a certain extent comparable to stuffing notes in a bottle and throwing it overboard in mid-ocean. We all hope that our respective bottle will be washed up on an inhabited shore, but we cannot be absolutely sure that such is the actual fact."

Quite a number of such bottles can be found bobbing more or less influentially on the mid-century American scene. They range all the way from such opinion-orientated journals as *The Christian Century*, *Christianity Today* and the *Christian Herald* through such denominational publications as *The Watchman-Examiner* (Baptist), *The Presbyterian Outlook* and *The Churchman* (Low Church Episcopalian) to the mass circulated, slickly produced magazines like *Presbyterian Life* and *Together*.

Conspicuous in the spectrum of Protestant religious publishing is the slim (eight pages) but respected bi-weekly, *Christianity and Crisis*, published by various Protestants under the editorial direction of Rein-

Theologian Reinhold Niebuhr

hold Niebuhr and John C. Bennett of New York's Union Theological Seminary. We dropped into their offices a few weeks ago to meet the editors of *Christianity and Crisis* and have a chat with the managing editor, Wayne Cowan. "*C. and C.* was founded in 1941 as the religious arm of the interventionist movement to relate Christian faith to the world crisis," he told us. "After the war was over the question came up whether the journal should continue. The crisis, the editors agreed, was far from over. They felt that we had a continuing purpose. So we broadened our format and perspective somewhat and today, 13 years after the war, find the task of matching Christianity with the world crisis to be more challenging than ever."

Christianity and Crisis, now circulating slightly over 6,000, normally carries three pages of signed editorials, one or two articles, occasional drama or movie reviews, and usually, a letters-to-the-editor department which constitutes an energetic extension of the magazine's editorial policy. "We have no editorial position as such," Cowan explained to us. "But there is a general consensus on major issues. We like to think of ourselves as a voice of responsible Protestant opinion although we occasionally run counter to general Protestant views. For instance, we frequently oppose POAU on specific issues and have generally been in favor of private school buses. On the other hand we are editorially split on Billy Graham as we are on the matter of an ambassador to the Vatican. While opposing direct federal aid to parochial schools, we tend to favor auxiliary services. The question that bothers us most is: can the country support both systems without doing severe damage to the public schools? At the same time we are troubled by the double burden on the Catholic family."

Cowan showed us some recent copies of *Christianity and Crisis*. We noticed these editorial opinions:

► Reinhold Niebuhr on the Middle East: "Developments have also proved the irrelevance of the Eisenhower Doctrine to any conceivable eventualities in the Middle East. The simple reason for this irrelevance is that it promises to come to the aid of nations menaced by 'international communism.' But the nations of the Middle East are not menaced by anything as explicit as this definition. . . . We have been obsessed with international communism and have not come to terms with the national revolutions of the Middle East from which Russia secures much profit on her original investment made in the arms deal with Nasser."

► Wayne Cowan on the New York birth control squabble: "To say,

he diocesan newspaper editorialzed, that children who are preented from being born are denied ternal salvation is to subordinate oncrete personality to an abstractly uantitative view of human good."

John C. Bennett on the Formosa ituation: "The president's address bout the situation in the Formosa traits was an implausible defense f a dangerously mistaken policy. Iis comparison of these islands to he various countries in Europe that vere taken by the Nazis is faretched. It is unfortunate that he lid not have a map at his back, for hat would have refuted his statenents."

Robert McAfee Brown on culture nd faith: "We hear a great deal hese days about the extent to which he gap between religion and culture s being closed. Intelligent people re reading theology, the paperbacks ive sophisticates a real exposure to olid Christian thinking and, all in ll, the impression is given that the ntelligent American is reading his Tillich as well as his Freud and that reat things can be expected therefrom. . . . [Such is not the case, owever,] and the fault continues o lie in great part with the Church or failing so dismally to communiate its faith in terms at once combelling and relevant."

We remarked that the articles anged over such subjects as disarmament, segregation problems, Christianity and culture, and so orth. We noted with special interest John Bennett's two-part series ntitled: "A Protestant View of Roman Catholic Power." The two basic problems Bennett sees in respect o Roman Catholicism are its dogmatic intolerance and the real tension between an authoritarian, centralized, hierarchical church and the spirit of an open, pluralistic, democratic society. "The general thesis f this article," he wrote, "and the one that follows is that, while many f these resentments and fears [of Protestants] are justified, it is a mistake to project them in indefinitely extended form upon the future and to allow all of our thinking about Roman Catholicism and most of our thinking about Church-State relations to be controlled by them in that extended form." Mr. Bennett presented the Protestant point of view fairly and squarely, if somewhat fearfully.

Christianity and Crisis is decidedly in favor of Protestant-Catholic dialogue. "We do everything we can to keep conversation open," Cowan said. "We are very impressed with what *The Commonweal* is doing in Catholic circles and we would like to be equally effective in the Protestant community. We welcome the Catholic point of view and writers like Senator Eugene McCarthy, John Cogley and William Clancy have appeared in our pages. However, it would be a mistake to obscure the fact that there are very real differences between the two groups and these, too, must be taken seriously."

SOCIAL ORDER

The Mind of Cogley

When John Cogley looks out over New York City from his offices on the 55th floor of the Lincoln Building he isn't sure whether the view is east, north or west. But his sense of direction is a very unreliable indication of his sense of reality.

Reality, for him, is quite fundamentally precious. But it is also treacherously ambiguous. A "yes" in one given, concrete instance might better be a "no" in another. Consequently, Cogley has developed a humble approach towards reality. In most cases he only sees directions and possible solutions rather than clear-cut answers. "Vulgarizing truth can be quite as abominable as denying it," he told us in a late-fall interview. "When we speak of relating religion to life we must always add that it has to be related *realistically*. . . . I wouldn't want anyone to think that my column [the reference was to his weekly *Here and There* in the *Commonweal*] is a religious project. My first obligation is to my materials and to the circumstances of the situation I am writing about.

"On the other hand," he added, "I am often suspicious of stoic formulations — or at least of their relevance. For instance, I am not convinced that when you say man is a rational animal, you have said the final word. Men are caught up in historical and social pressures. These pressures generate attitudes, viewpoints and even prejudices that cannot be effectively coped with by simple black-and-white denials and affirmations. We have to be cautious therefore in our approach to the complex issues we face — vitally interested, but cautious. Most of us have lost the sense of mystery. We feel that we must have a ready explanation for just about everything. A livelier sense of mystery would provide us with a more creative common ground. It would enable us to sort out the complexities of the practical order more realistically. With a sense of mystery we might all become a little more relaxed. Relaxation is desperately necessary if we are to see reality as it is and not be, for all practical purposes, engulfed by the tensions and fears around us."

Cogley's attitude towards reality and truth is undoubtedly largely shaped by the peculiar nature of his work. Peter Maurin (founder-prophet of the Catholic Worker movement) once told him: "Your great work will be to bring the voice of the Church into non-Catholic and secular discussion." Such, in point of fact, has been the case. Whether as editor of the *Commonweal*, or a free-lance reporter for secular magazines, or in his present capacity as a staff member of the Fund for the Republic, Cogley has always found himself on those perimeters of dialogue where truth assumes a many-faced character, where terms are constantly in need of revision and clarification, and where the human element is so aggressively present as to dictate attitudes of extreme courtesy and prudence as well as of tenacity and intelligence.

"Catholics stand to lose a lot by not being present in these fields," he told us. "Presence at the crossroads of a pluralistic society will, in the final analysis, have much to do with making the Church acceptable intellectually as well as sociologically and show her forth as a liberating force rather than as a binding monolith of dogmatism and formalism." We asked Cogley what experiences in his life most contributed to his pres-

ent attitudes. He cited his experience as editor of the *Commonweal* and the personal influence of such men as Maritain and Reinhold Niebuhr. But, he said, the experience that was to prove most decisively influential was his days with Dorothy Day and the Catholic Worker.

The most significant movement within the Church in the United States we have seen in our lifetime is the Catholic Worker, he believes. It released energy that had been bottled up for generations. Cogley is far from being a pacifist. But he is not unduly swayed by anti-pacifist arguments either. When Dorothy Day and 10 associates (most of whom had no other connection with the Catholic Worker) were jailed for failing to comply with an air-raid drill, Cogley registered a sharp note of protest. "They were sent to jail," he wrote, "because out of the 10 million they alone said no; they took their harmless soap-box way to say that something has to be done. And, to our shame, there was scarcely a protest from the Catholics of America when one we call a saint was put behind bars. She protested against the destruction of mankind. Those who protest against risque movies are given Catholic Action medals."

A glance at the subjects which most occupy Cogley as a writer and lecturer offers further insights into the view he takes of reality. Almost any controversy is an occasion for him to step in with an effort to straighten out perspectives. Thus he writes frequently on such topics as conservatism, liberalism, morals and foreign policy, God and Caesar, tolerance, civil liberties, leadership, the low level of theology ("Where are the Catholic theologians capable of doing for Catholicism what men like Paul Tillich and Niebuhr have done for Protestantism?" is a question he returns to with some regularity), the public image of the Church and even anti-clericalism. (He believes that in response to "anti-laicism" there is a minor, but potentially dangerous spirit of anti-clericalism in America.)

There is one dimension of Cogley's realism that perhaps runs deeper than all others and that is *an abiding sense of crisis.* His mind maneuvers through a complex agglomerate of crises, piled on top of one another like driftwood on the beach, to focus painfully on the all-pervasive crisis that the possibility of global destruction generates.

"The decision today," he says, "cannot be the decision of one power or another. It must be the decision of mankind. The question is, will it be made now before the final holocaust or will it be made amidst the devastation that will follow another war? Will intelligence or frightful experience set the clock? I would not want to bet on intelligence, there seems to be so little of it around. Here we are somberly debating whether or not we want to cause our own destruction. I suppose that if a thoughtful creature from outer space were to study us he would say we were the most irrational of creatures. It is not any lack of appreciation for the absurdity of the situation that keeps me out of the pacifists' camp. It is, rather, an acceptance of the role the irrational plays in the affairs of men. I suspect that fear will do the work that all the wit and piety of the moralists through the ages never succeeded in doing; it will ultimately eliminate war. The question is *when?*"

Writer John Cogley

The crisis, in a variety of less apocalyptic forms, pressures in on the Catholic in today's world and ought to be substantially determinative of his mission. Cogley's approach to this subject, especially, has earned him the reputation of being a liberal (even a radical) in Catholic circles. That could be hard to prove. But if it is true, then he is a liberal with a well-defined stand. "When we learn something new about man or the world it changes what we knew before," he explained to us. "It has been said that every cause must be lost at least once before it appeals to Catholics. I personally think there is much truth in the charge. And I regret that it should be so. Where we do not reject change outright, we frequently manifest an embarrassing lack of poise in our manner of dealing with it. Our timing is off and our intellectual pistons beat hollowly against something that may at one time have been but is no longer.

"Father Walter Ong suggested a line of thought I find fascinating. There are millions of volumes in the Harvard library. And in the coming years millions more will be added. Very few of these will ever be read by any one person. Yet the body of knowledge they contain will eventually seep down and be assimilated by the universal mind of man. Think of the millions who have never read a word of Freud or Einstein but whose way of thinking has been radically changed because of what these men learned. I believe that by taking our stand — firmly, prudently and intelligently — on the changing frontiers of our world where the old is passing over into the new we can best serve our faith as well as our own selves as responsible and free personalities."

Yet the *whole* truth is hard to accept. Some rough parallel of the simple "good-guy-bad-guy" pattern usually best serves our human weaknesses and limitations. Cogley realizes these factors better than most. The strange humility he has married — albeit happily — to his sense of realism illuminates his own assessment of his work. "It takes a certain arrogance to set oneself up as a writer of the kind found in these pages," he wrote in one of his memorable *Here and There* columns. "All it amounts to is setting one's opinions down on paper — and that *is* all it amounts to — there is still an ineradicable uneasiness every time one puts paper in the typewriter. Are these opinions worth setting down? The answer is obviously no, at least most of the time. I have too much

ard for the truth to believe I have
n called to present it to the world.
the other hand, if you tell me I
e too little regard for it to throw
typewriter away you will be right.
y man with a grain of maturity
lizes after awhile that he leaves
germarks on the truth that passes
ough his hands."

ater on over dinner we asked
gley some specific questions about
role of the Catholic in today's so-
y, particularly in the field of in-
faith dialogue. He dodged most
our questions with the adroitness
one who knows the meaning, and
sible deceitfulness, of words. For
most part he makes his thought
through a series of concrete im-
ssions in such a way that they all
nt to the clear certainty that the
tholic's mission in the world today
a difficult, pioneering one. It calls
reflection, seriousness, courage
and humor.

Cogley put it convincingly as we
pared to take our leave. "Anyone
o tries to work at this level," he
d dryly, "is always going to be a
n in the neck to someone."

tter from Canada

(Marc Henri Côté, editor-in-chief the Canadian Catholic Confer-ce's news service — French section writes from Ottawa on some re-t events of significance in Can-a.)

During the fall months Canadian tholics focused their attention marily on the two Social Weeks ich were held in Moncton, New unswick, late in September (for French-speaking section) and in nnipeg, Manitoba, towards the l of November (for English-eaking Catholics).

In both cases social leadership s the theme of discussion — al-ough the approach varied consid-ably from Moncton to Winnipeg.

Canada we are always more or s caught up in the dilemma of the ench-English problem. The Eng-h-speaking Catholics, and these in-de most of the membership of the tional Churches, tend to look incipally to the United States for idance in social matters. Yet it uld be deplorable if, in so doing, y disregarded what their French thers (who outnumber them ee to one) are doing.

In Moncton the entire problem of proper communications between social groups was discussed. A strong statement was made by Quebec's Archbishop Maurice Roy to the effect that there is a rampant danger of always considering authority in the light of material power and in conformity to a line of thought that is derived solely from the economic order. Such an attitude, he said, would invite dictatorship. Jesuit Father Jean Paul Archambault, who originated the *semaines sociales* 40 years ago and has been their inspiration ever since, asserted his belief (more rooted now than ever) that a well-trained Christian social leader in each county would mean the happiness and prosperity of the country as a whole. The social worker, he declared, is perhaps more concerned than anyone else with the common good.

It has been demonstrated by experience that social and economic influences on life are complex to the point where they touch upon the whole scope of human activity. With this fact in mind, François Albert Angers, a professor at Montreal's *Ecole des Hautes Etudes Commerciales*, made an impassioned plea for the co-operative movement as the paramount solution to economic problems. Another important social concern of Canadian Catholics was made clear when Réné Bélanger, the newly appointed treasurer of the Canadian Catholic Confederation of Labor, pointed out the present flaws of labor legislation. It is not well suited to actual conditions, he stated, because on the whole it has originated in other countries. Furthermore, he said, the various implementations that are being effected presently do not always safeguard the best Christian or national ideals concerning labor relations.

In Winnipeg over 600 delegates representing every English-speaking diocese in Canada heard Archbishop Pocock explain that the guiding principle of the conference was one of social and group leadership covering such broad fields of interest as industry, family life, rural life, sports, youth groups, education and public life generally. "Our purpose," the Archbishop said, "is a lofty one — to learn how to become leaders with Christ, how to share His life, His convictions, and His dynamic personality."

Some statements on leadership:

► Sportscaster Danny Gallivan of Montreal: "One thing is essential to genuine sport. That one thing is leadership. There is a discipline about every game — the type of discipline that's sadly lacking in so many other phases of life. Long after the physical attributes of the sport enthusiast disappear, he who has learned the real lessons of sport will have that mark of sportsmanship with its characteristics of discipline, sacrifice and fair play."

► Prince Edward Island's Bishop MacEachern on training youth leaders: "Have you ever noticed how the adult business world caters to the younger element, to the teen-ager — how the traits of youth described by Shakespeare are exploited in the interests of financial gain? In the spiritual and religious domains we seem to be dominated by the same mania for separation. This spiritual apartheid — this segregation — is too often encouraged in the early years. . . . Any program is praiseworthy and commendable provided that it supplements rather than supplants the concept of a united Catholic laity, that shuns the appearance of relieving parents of the responsibility that is theirs in the bringing up of children, that makes its members realize the necessity of action and not merely for themselves alone and keeps the elements of formalism to a minimum."

► Oblate Father L. K. Pouporé on the lay apostolate: "The lay apostle, unless God be with him, is beating the air. He must be more than a person with intellectual convictions and a technique of action. The end of the lay apostolate, in any of its forms, is to co-operate with Christ in transmitting to souls that life won for all of us on the Cross. Hence the only solid formation of the apostolate is personal holiness."

► Saskatoon journalist Grant Maxwell on the family apostolate: "The family apostolate in the broadest sense works for personal reform within the home and for social reform outside the home."

► Pius XII in a letter to the Conference, one of his last public statements: "The reformation of institu-

tions and customs is a long-term project and cannot be other than a collective undertaking. We cannot over-stress the importance of social training during the long years of study required of all those who are preparing to exercise responsibility in the service of society. Such [training] gives Catholic leaders the means of uniting their efforts and acting on their own environment by diffusing about them . . . the spirit of justice and charity which Christ came to bring on earth."

The Social Sciences Today

(In a significant address, Dr. Philippe Garigue, Head of the Department of Sociology at the University of Montreal, recently discussed the role of social sciences in the contemporary world. Some of the principal points of his talk follow.)

It is now generally accepted that the social sciences can prove that scientifically objective research is possible in the domain of social phenomena.

In the beginning social sciences were envisaged as being useful for an understanding of human life; but they gradually became accepted as indispensable for the solution of social problems. Whereas they were at first little more than intellectual pursuits, they have now become techniques of life. This transformation has resulted in a radical new role for the social sciences in our civilization. It might even be suggested that if the first half of the 20th century was the age of the supremacy of the natural sciences, the second half of this century will see the social sciences given an equal importance. To my knowledge there is not a university in the world that does not teach them. There is not a government that does not employ social science specialists. The whole complex of modern life is affected by their conclusions.

It was primarily the first World War that showed governments and large industrial companies that specialists from the social sciences were necessary to their progress. Not only were economists employed in economic production and control, but all kinds of specialists were used in a variety of capacities. Since that time these specialists have ascended to the first rank of influence. Thus professor Gunnar Myrdal became the finance minister of Sweden; professor Salazar, the Prime Minister of Portugal; professor Hugh Dalton, the Chancellor for the Exchequer in Great Britain; professor Hugh Gaitskell, the opposition leader in the British Parliament; and professor Luigi Einandi was first finance minister and then president of Italy. Pierre Mendès-France was a professional economist as was Prime Minister Fanfani of Italy. This tendency augments each year. The social sciences have become a springboard to public affairs. And in this we are confronted with a veritable revolution of human thought. What the machine was to the industrial revolution, the social sciences seem to have become to the world of today.

But in spite of the importance and contribution of social sciences to contemporary life, the present situation in their development poses serious problems. Perhaps the greatest danger consists in this that the social sciences have gradually ceased to be intellectual disciplines and become uniquely techniques. With a pragmatism that few seek to conceal, a growing number of researchers seem to have no other ambition than to become experts with a government or with some private industry. The very concept of "social engineer" indicates the desire of these technicians to operate primarily on the practical plane.

We do not think that the researcher can be only a technician because science is not a technique so much as a state of the human spirit: through intellectually recognized means it endeavors to acquire a rational knowledge about the truth in the world. The demands of this truth, which transcends facts, require rigorous and universal knowledge: an intellectual *habitus*. Even a cursory examination of the position of researchers in the employ of governmental and industrial agencies today demonstrates that they very often use their knowledge for ends opposed to those of their science. All too frequently those who hire social scientists see in them only another means to get what they want, without taking into account the demands of the science or the common good of the people. The unfortun consequence of this practice is t they can thus deceive their clie their employees, the public and country. They can disseminate fal hood under the guise of truth a undermine the trust of the peo by propagating fictitious valu The massive development of methods of persuasion is one exa ple of what has been called the co mercialization of the social scienc The most evident, if not the m dangerous, aspect of this phenor non is the growth of publicity in civilization.

These dangers cannot be mi mized. From persuasive publicity propaganda there is but a step. Fr propaganda to psychological warf is but another. And between psyc logical warfare and brainwash there is only a difference of degree the use of methods. The power of social sciences can destroy as well construct. The participation of searchers in activities whose e are contrary to the common g poses not only the problem of role of the sciences themselves also the problem of morality. I the physicist before the atom bo social scientists are responsible the techniques and the knowle they create. It is almost axiom that a great number of such sc tists today are in the service of p tisan, egoist and even anti-so interests. It is urgent that they reminded that the greatest disco ies, those which have had the m important consequences in the velopment of science, were made totally disinterested men workin resolve an intellectual problem. does not mean that the social entist is barred from public act It only means that science gresses best when the scien strives to transcend the appear of facts to know the truths conceal.

At this point we find ourse face to face with the problem of role of the social sciences and t future. Those engaged in them h the responsibility to react aga the tendency to become technici They must resist the pressur force their discipline into a rol instrumentality for private grc If it is illusory to think that vaunted law of progress will tr

m human nature, it is neverthe- possible to say that our scien- culture is capable of discover- principles to compensate for the gerous misuses to which it is . In order to understand better reasons which permit such an rmation we must penetrate more ply into the very nature of these nces to find their principal con- bution to human knowledge. For man is to have a social future in portion to his creative potential, must know the extent of the pos- ilities and the application of the ial sciences themselves.

The general function of social sci- e in the *ensemble* of human owledge is to formulate general nciples obtained through a study social facts. These principles pre- pose methods of research and a ole system of hypotheses which ide the scientist in the use of his thods. Like any science, the so- l sciences are based on inductive- luctive systems. Knowledge of so- l facts is had in a double move- nt of a gradual deepening of the potheses and the precision of re- arch methods to guarantee a more urate appraisal of social data. e end of each discipline is the plication of methods in order to asp the meaning of social phe- mena according to its proper in- rests and to organize methodically e knowledge obtained in the light the hypotheses which, once veri- d, become principles.

The growth of social sciences dem- strates that the only difference tween them and other sciences re- les in their interests and methods d not in their epistemology. Be- use this is true we can incorporate o the general aims of social sci- ce all the ideas developed by the ilosophy of science. This does t mean that social sciences ought copy the research methods of logy, chemistry or physics. It rely means that, basing them- lves on the epistemological unity all the sciences, they can develop eir own techniques to extend the dy of human knowledge to new eas. This understanding of the cial sciences eliminates the old ntroversy about whether or not ey merit the status of science. So- l sciences are a creation of the man intelligence to respond to cer- in specific needs and they are de- veloped in accordance with certain theories about human nature, human activity and human knowledge.

These considerations permit us to return in more detail to the subject of the pragmatic use of the social sciences today. Since scientific analysis is a creation of the mind organizing the experience of reality according to special rules, it is necessary, to be objective, that the scientist question his results to see if they are veritably approximations of the real. Since the true scientific spirit tries to rectify all errors of judgment, and since the degree of verification which is possible in the social sciences depends upon the

Sociologist Philippe Garigue

manner in which the hypotheses are verified, our whole criticism of the pragmatic use of social sciences must be based upon the manner in which the objectivity of the scientist covers all the possible contingencies of his analysis.

Because this is true we can say that the social sciences, if they wish to retain their status as science, cannot be only techniques for it would be false on the part of the scientist to exclude from his preoccupations the principal elements which determined the objectivity of his work. In other words, scientific objectivity is determined in large part by the mind of the scientist and he must recognize that the functioning of his intelligence rests upon the understanding he has of man as a total concrete being in a given physical and social situation. One of the most important principles of sociology is that all the sciences presuppose a philosophy on the part of the scientist. We might add that every action of man presupposes values. The idea of scientific objectivity is itself a value, for the sciences are not closed systems.

We must note that this idea of scientific objectivity is much more than a question of the scientist's professional ethics. The problem before the social sciences is this: *the validity of their principles does not depend only on their techniques of research or the degree of elaboration of a logical deductive system, but also upon the values which the scientist consciously or unconsciously incorporates in his analysis.* This is true first of all because the scientist is motivated by such values in his choice of hypotheses and methods of research. Secondly, because he constructs deductive systems of reality with elements which are not entirely verifiable since they depend upon his own philosophical position. Thirdly, because the recommendations he makes of his findings in the social order are partially the expression of the notion he has of the ideal social order and are therefore an expression of the values he holds.

There is thus a direct relationship between the objectivity of the science and the validity of the scientist's values. Scientific truth is a work of the mind in which it is impossible to disassociate what relates to the values of the scientist and what relates to the methods of his science. Hence the validity of the values of the scientist ought to be posited as a condition of equal importance with the validity of his hypotheses and of his methods of research. The principal idea we are putting forth here is that all scientific values are ultimately human values and, as such, are situated directly in the line of development of human knowledge. It follows that the scientist cannot disinterest himself from the implications of his personal philosophy or pretend to ignore the practical consequences of this upon the use of his techniques. Man is fundamentally a creator. What he thinks as a person is largely determinative of what he does as a scientist.

NFCCS in Focus

We weren't aware of the extent to which organization had infiltrated the world of the Catholic college student until we had a talk with Mike Phenner, a cheery, crew-cut senior at the University of Notre Dame and currently President of the National Federation of Catholic College Students.

"I'm submerged," Phenner, who had just returned from a series of plane hops to various campus units, told us. "This year NFCCS has come of age," he continued. "It was founded 21 years ago at Manhattan College to develop a dynamic awareness of apostolic responsibility in the college student. It aims to complement the role of the university through ideas and organization. Ten years ago we were in 25 colleges. Today we are in 190 colleges in 18 regions and number 200,000 members. Moreover, we are fairly confident that a new region in the Northwest will join the Federation in the next year and bring an additional 10,000 members to our united effort. There are about 500 key positions in the leadership ranks of the Federation and that means that we have given over 10,000 students an exceptional means of developing themselves as responsible Catholic laymen."

Phenner cited these further accomplishments of NFCCS:

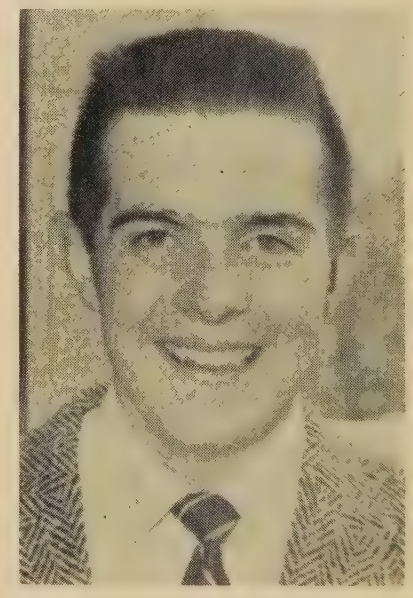
► In the 10 years that the Federation has operated a relief service (CURA, for College and University Relief Administration), *five million dollars* in aid have been raised for foreign students in their own countries. At present, well over $100,000 is invested in the Federation's Scholarship Program, through which lay leaders are trained for the Southern areas of the United States.

► Eleven publications by the National Commissions, all of which operate various services and national clearing houses of information for the benefit of Catholic college students.

► The National Travel Program, which operated in conjunction with the National Newman Club Federation, provides students with the opportunity for four educational tours of Europe and an Easter tour of Bermuda.

► This year at least $65,000 will be handled by the National Federation in the normal expenses of the organization. (Phenner pointed out that the National office, as such, is budgeted at $18,000—most of which comes from the travel programs and dues. The rest comes through subsidies and special projects.)

► The Hotel Representative Program, to go into effect within the next two months, will be operated by the National Federation in order to put more funds at the disposal of the campuses and the regions.



NFCCS's Mike Phenner

► The organization maintains a headquarters in Washington, in the National Catholic Welfare Conference Building. A full-time Executive Secretary directs the operations there.

"In short," Phenner summed it up, "the Federation is a huge empire and one that is growing every day."

"I've given you some idea of our accomplishments," he went on. "But I certainly don't want to minimize our very real problems. In the first place, there is a built-in problem in any student organization: the milieu is so transitory that we miss mu of it. Secondly, organization is pr ently eating up too much of c time. We have a whole lot of peo and a whole lot of work to do b the fact is we are not meeting o objectives. We are victims of ganization."

"My desk is a good example it," Phenner added, pointing to heap of paper work in front of hi

We asked him what he propos to do about it. "Two things have be done, as I see it," he answer "At the organinzation level, we ne a bigger permanent staff. I'd s five instead of our present one, cluding a full-time National Pre dent. Another essential thing is supplement our present commissi system. The commission system intended to be a clearing house op ation and serve as a link betwe the National Administration a the student members. What happe is that our activities tend to clog here, particularly with numerc regional commissions. Time is sp collecting a lot of useless inform tion and duplicating much of National Office's work. I would l to see a program operation subs tuted for the regional commiss system. By that I mean an ope tion geared to finding out ways the various units to do their o work. In other words, an operat to find the answer to this questi for example: what can the stude do to improve the education sit tion in their own milieu? W probably need about $25,000 to the proper research here. But in end I think it would do away wit lot of organizational kinks and p mit the various campus units m autonomy as well as give them m responsibility."

"At the idea level," Phenner s "we have serious problems. I've ways said that our biggest prob was a lack of ideas. Too many too ready to let the executives all their thinking for them. I d know what kind of reflection thi on the Catholic educational insu tion, but I suspect there is s connection. The organization, a doesn't have any real ideolog bite to it. I think an official pu cation would help here. Prese we don't have one. [Phenner pa to ask us if we had any ideas

his matter. We said we hadn't.] In the second place I would like to see our various publications, newsletters and whatnot, deepen their content. For instance, our Literary Commission puts out a publication. Why couldn't they call on experts, established authors and so forth, to contribute? Thirdly, I think we have to overhaul our National Congresses [San Francisco, last year; St. Louis next year] with the view of giving the delegates something to get their teeth into intellectually. The business affairs that normally take up most of the time here could be relegated to evening sessions. In a word, we have no choice but to get nothing but the best in speakers, consultants, publications — in everything that concerns our operation."

"NFCCS is now at a responsible age," Phenner stated. "The big test is here. People are beginning to ask us: are you influencing the students? Bearing in mind that it isn't always easy to evaluate our influence and that a closer check could be kept on our alumni, I think this truth has to be faced: *presently we are drastically failing to meet our objectives.* There are roughly three stages of development: birth, organization and effective action. Our big job now is to get out of the second stage. We are dealing with altogether too many superficial things and this, in turn, is breeding a difficult-to-cope-with organization man's frustration. I am only in this office for one year, and it's half over. But if I can help increase the idea power of NFCCS and back it up with a more efficient organization, I will consider it a worthwhile contribution."

We had some more questions. But Phenner cut us short. "I have to catch a plane," he said. And he was off.

MISSIONS

Missionary Challenges Today

(Father Henry van Straelen, S.V.D., is a Dutch priest presently teaching at the Catholic University of Nagoya in Japan. Writing in a recent issue of "Eglise Vivante," he discusses some problems Christianity confronts in the Orient. His article is condensed below.)

Why is it that Orientals hold us in disfavor? Occidentals who reflect about missionary problems often ask themselves this question.

Perhaps they themselves have Oriental friends. But they fear that those friendships will compromise them in the eyes of their fellow countrymen. A short time ago it was a different story. Westerners went to Asia and did not esteem the Orientals. Now, the reverse is true. In the reversal of the situation, many factors enter in: a book would not suffice to tell the story.

The West and the East must find a new perspective to achieve reciprocal respect as well as real charity. Obviously, the first step to take is mutual knowledge. This would be especially valuable for our religions and our cultures.

In investigating theology works written in the West, one is impressed by the fact that they too often neglect other religions. However, the existence of these religions poses to our theology multiple problems which cannot be neglected.

Outside of the world of books, I have received the same impression. Recently I had occasion to serve as a guide in Japan to visitors from Europe. Among them were several theologians. We visited Buddhist and Shintoist temples. Their impressions were a subject of astonishment to me. They asked the same naïve, ridiculous questions (even wounding ones) that non-Christians of Asia do when they visit our Catholic churches. There is this difference that non-Christians show generally more comprehension of us than we show of them.

In my opinion, we don't have to minimize other religions in order to make Christianity appear in all its splendor. J. Daniélou says that "on the contrary, it will show itself in all its grandeur and in all its beauty when we recognize in other religions the grandeur of the realities which Christianity transcends." Christians must recognize the religious values and moral principles in non-Christian religions. We ought to seek them, to hold them to the light, to expose them to the sublime beauty of the Gospel. We ought to show that these jewels have a magnificent place in the Catholic monstrance.

Diversity in Christian Unity. Christ did not come to destroy but rather to fulfill. Therefore, it is the missionary task of the Church to illuminate the ancient cultures of the Orient by the light of the Gospel, retaining everything that is beautiful in them. The spreading of the Gospel should leave intact language, music, poetry, architecture, manners, painting, dancing, theatre, ways of thought and customs. In short, everything that makes up the personality of the proselytized people.

When a human community or nation accepts Christian revelation, it adapts it and fashions it according to its own personality. Each community realizes this assimilation in its own manner, according to its temperament and character, in the same way that we assimilate nourishment into the body. We may find in all Christian countries the same faith and the same practice, but exterior signs differ from country to country.

Nothing impresses the traveler more than the variety and the richness of Christian life in the places he visits. Leaving Scotland for England and Ireland, then the Low Countries, Germany, Belgium, France, Portugal and Italy, he notices that the climate becomes warmer. Then the churches, as the dwellings, take on a more colored aspect and finally these variants are exhibited in the religious manifestations of these countries. The Germans, for example, are very faithful to the robustness of their temperament when they express their religious sentiments in the song "Grosser Gott, wir loben Dich." This is true, too, of the French in their ethereal manner of singing their "saluts du Saint Sacrement" with a charm which is all theirs. The Italians are true to themselves when, full of exuberance and *con slancio*, they address their Madonna.

Going from the churches of China to those of Korea, then to Japan, I have seen also great differences of religious expression.

All things considered, it seems to me that a double process takes place in the Christianization of a people:

assimilation of Christianity by the people, and the assimilation of this people by Christianity. Christ Himself gave us a striking example in the manner in which He treated Judaism, which He had come to replace. Although He was not allied to Jewish customs, He appeared each year at Jerusalem to celebrate the Passover, He was baptized in the Jewish way by John the Baptist, He ate the Paschal Lamb before instituting the New Passover.

Divine Teachings. The Church is only at the beginning of this enormous task: giving an Oriental culture to Christianity. Excellent things have been realized in the domains of philosophy and of art.

It is interesting to note here the work of Johanns and Dandoy. They translated the Vedânta into Western terminology, that is scholastic language. They showed the valuable elements, from a Christian point of view, of the systems of Çankara, Râmânuja and Vallabha. Using these valuable elements, completed by the doctrine of creation and other Christian principles, they showed the way to Christ. They tried to do for Hindu philosophy what St. Thomas and other scholastics did for Aristotelian philosophy or what St. Augustine did for Platonism. In reading Father Johanns' book *Towards Christ Through the Vedânta,* one is surprised to learn that St. Thomas' concept of God is almost identical to that of Çankara. According to that Hindu thinker, God is *saccidânanda,* that is, absolute *(sat),* absolute knowledge *(cit),* absolute happiness *(ânanda).* He is eternal, infinite, immutable, incomprehensible, the Unique. In him are all the perfections that we can conceive of, surpassing all thought and all expression. Before this ineffable mystery, we are filled with respect and veneration. This is the real point of departure of Indian thought: this absolute and unfathomable mystery of *Brahma* is simply the mystery which is at the core of all human life. *Brahma* is also *atman,* he is the real being of each man. None of us can find his true being other than in God.

All the development of Hindu philosophy culminates in the practice of *yoga,* in the desire for "union" with God. It is not, like Greek philosophy, a speculative theory; it is, as Maritain says, a method leading to well being. Its end is not to acquire a certain knowledge of God, but to know God as He knows Himself, in order to participate in the divine nature.

However, this philosophy contains a gap. Although Çankara knew the real nature of God, he did not take into consideration the reality of the creature. In fact, he lacked the idea of creation. The world for him is *maya,* an illusion. For him, to consider the forms of this world a reality, is to commit an error. When we have destroyed illusion — which is accomplished by *yoga* — we will know things as they really are, that is like *Brahma.* In such a vision, the creature loses himself in the Creator; in reality, he doesn't exist at all as a creature.

If we can introduce the notion of creation into this philosophy, as Father Johanns said, showing that man is not an illusion but rather that he is separated from God by sin, if we see in Christ the veritable *Atman,* who saves man from sin and unites him to God in his being, then the philosophy of Vedânta takes on its full significance and can be the basis of a perfectly Christian concept of life.

Abbé Monchanin tried, in Kulitalai, to lead a monastic life of the Indian type, which would synthesize what is best in the religious traditions of India and what was more authentic in the Christian tradition. He learned to combine a profound knowledge of Indian thought with theology, leading a life of total renunciation which anticipated what could be the spiritual life of a Christianized India. Death came to interrupt his experiment in 1957, but his initiative is noteworthy.

Dom Lou Tseng-Tsiang, a Chinese Benedictine, has very well described how Confucius could be a way to Christ. In a recent translation of the New Testament into Chinese, Dr. Wu, a convert to Catholicism, has translated the first lines of the Gospel of St. John: "In the beginning was the Tao, and the Tao was from God and the Tao was God." By replacing the Greek *Logos* by the Chinese *Tao,* Dr. Wu put Chinese philosophy in relation with the Gospel, as St. John had done for Greek philosophy. There is no doubt that St. John intended by the wor *Logos* the Hebrew term "Word o God." This term was formerly ap plied to the Prophets and now, as h explained, was revealed in the per son of Christ. But, in using th Greek word *Logos,* which means th spoken word or wisdom, St. John re lated Hebrew revelation to Greel philosophy.

Thus an evolution in Christia theology was set in motion. A littl after St. John, we meet St. Justin who affirmed that the Word revealed in Christ was known by Socrate and by Heraclitus, through the idea of a governing wisdom in the uni verse. What Law was for the Jews said Clement of Alexandria, philos ophy was for the Greeks: a metho leading to Christ. This is a valua ble transitional principle if we wan to establish a relationship betwee the Gospels and the philosophica systems of China and of India More than ever we are conscious o a great number of men who hav never been touched by Hebrew o Christian revelation. It is urgen that we probe their relation to revo lation. In the light of the princip enunciated by Justin, Clement o Alexandria and others after them we can say that God invites all me through His Word or His Wisdom That Word is the divine princip of Wisdom which governs the un verse. The knowledge of this d vine law is written in the hearts o all men, as St. Paul declared. The are traces of it in all the religion known to man.

This mystery by which humanit is prepared for the final Revelatio of Christ we find nowhere no mo profound than in the Hindu conce of *atman* and in the Chinese idea *tao.* If these ideas could be e plained in the light of Revelatio they could cause an evolution theology as important as its develo ment under the influence of Gre philosophy.

The Alliance With the West Transitory. During the first ce turies of our era, Divine Provide chose to express itself in Gre Roman culture rather than in th of Persia or of China. Christiani is expressed in Western culture.

But the latter has repudiat from many points of view, its Chr

n heritage and is presently experiencing a grave crisis. The West ade concrete its ideal at first in the nt, then in the Middle Ages in the evalier; in the modern epoch, it is e technician, the man who brings out the fission of the atom and akes himself master of previously-known forces. This immense ange has modified the West's irit and way of viewing things. has provoked a profound upset in of civilization.

The Church, however, is above is cultural crisis. If the West reses grace, the Church will turn towards other peoples and other civilizations to accomplish its spiritual mission. She reminds us that our religion is not Greco-Latin, although our culture is. The West allowed itself to mar its spiritual sensibility by abusing grace. If, in consequence, it refuses the influence of the Church, the latter will turn towards cultures which are developed in other regions. The Church alone can act in such a way without risk for she has the means to orient hearts of good will. She is the mother and protector and knows how to educate a world.

ARTS AND LETTERS

he Catholic Writer's ilemma

(Thomas P. Coffey, who heads up e Catholic book department at acmillan Publishers, is in an exptionally good position to observe e patterns of mediocrity at play the American Catholic cultural ene. In the following piece he rites about some of those patterns. our next issue Mr. Coffey will ve more to say on the subject.)

In the fullest sense of the terms volved, there is really no Ameri-n Catholic literature. There is uch of the nervous forms of dense-writing and attack-propagana; there is here and there a book rather high merit; but there is no ripping body of American Catholic riting. Our articles, poems, novels, ographies are, of course, as plenful as hot dogs at Coney Island. e might add that they are equally digestible and sometimes even angerous. They do not manifest at higher pitch of self-being, alays characteristic of good writing, at is in possession of itself and the world. They do not communiate a certain stress involved in the sion of the past or in the sense of e present as these unfold into the ark, mysterious future.

That this is so becomes all the ore evident when we consider that ere is not now (nor has there en) a major American Catholic riter. Every year, of course, the ublishers whoop up a campaign r some newcomer to the literary ene. Such annual campaigns, ordinarily conducted in color plates and big type, show all the signs of a home-town frolic. No informed person ever takes them too seriously. But while they last, everyone from newspaper editors to college presidents to parish priests is willing to share in the fun.

The trouble is that all this fun has resulted in the enervation of the American Catholic writer. He has been asked, God alone knows the countless times, to tell the story of his conversion to the faith or to repel the forces of some heresy which died in the late Middle Ages. But he never gets around to the *serious* business of the writer. He is never allowed, in the face of his destiny and his hour, to summon up the experiences of his past so that, confronted with the tremendous mystery of man and of the actual moment, he may unfold his consciousness and personal talents and live within history.

The difficulty, at its root, is that what passes for American Catholic culture — and perhaps American culture generally — is opposed to the encouragement of a distinctive literature. Perhaps there are certain signs of change and good ground for hope in the future. But if we are to speak of the present, there is no real literary élan in American Catholic society. There is none of the dash, impetus, ardor (call it what you will) that must be within the heart of a literature that is authentically challenging, provocative and original in the truest literary sense. As Father Walter Ong has shown in *Frontiers in American Catholicism:* "The Catholic intellectual effort in America remains medieval in focus and intent by comparison not only with the Protestant American effort, but also by comparison with the efforts of Catholics in European countries."

In recognizing the really commonplace fact that there is no American Catholic literature, we are immediately faced with a paradox. Here (it might be said) is a group of Catholics who, by virtue of their professed theology, are to be progressive and liberal — this must come as a shock to those unfamiliar with Catholic theology — existing in a nation whose whole genius, it seems, lies in adaptability and constant revolution; yet this same group, in cultural matters, forms the most conservative Catholic body in the world.

This ultra-conservative body, as I have said, regularly issues its propaganda. There is so much propaganda that many sincere non-Catholics believe that this is what an American Catholic literature ought to be. What is more significant, they are coming to despise Catholics for such a narrow-minded, iconoclastic view with all the cultural deterioration it implies. They see the infantile pietism that permeates our magazines as well as our churches. They regard the clericalism that is omnipresent in the headlines and major columns of our Catholic newspapers. They observe the charming medieval lore that infests our scholarly journals. They notice the general unconcern among Catholics with what are regarded as "the passing things of this world." They view the ever mounting pile of convert novels. They consider the all-pervasive mariolatry — some non-Catholics have a better sense of what belongs to the Catholic tradition in this respect than Catholics have — commingled, strangely enough, with authentic Catholic theology.

They also see, on the other hand, an anti-clerical, anti-body reaction that so often attacks the institutional character of the Church, even feeds on it. Many of them believe there is no more than this. Others perceive, perhaps more realistically, that the anti-clericals are often enamored of the institutional order

alone, forgetting the evolutional aspects of the Church's life.

Whatever else is to be said of these developments, the very least that can be said is that they corrupt the mainsprings of a literature that could be called "American" and "Catholic." And why? Because they turn the writer against himself, give him a mask to cover his real personality, and hamper rather than enrich his literary life. They divorce what Paul Valery has called "the three distinct persons in every writer: the producer, the man of taste, and the technician. It is the producer who provides the material; it is the man of taste who chooses therefrom; it is the technician who molds it into form." The Catholic cultural situation here in America has separated these persons from one another in their vital unity in the writer. It leaves us with producers, with people who can churn out miles of literary tripe. It leaves us with aestheticians, ivy league pedants, who are willing to sacrifice their manhood and its claims on the altar of finesse. It leaves us with moral or literary experts who throw a thick blanket over the landscape of man and the mind-wrenching problems man must encounter in the confrontation of the real.

We come now to stating the all-embracing obstacle to Catholic literature in this country. It is not that this literature is Celtic, or French, or Latin, though it may be termed each from certain points of view. It is not that it is young, for it does not have the signs of youth. It is not that it is the literature of a cultural minority. *It is rather that it emphasizes the clerical and institutional character of the Church.* It wishes to return to another age rather than make its home in the present world. It refuses to see the "logoi spermatikoi" — the seeds of truth that are scattered in the world around us.

Let me apply this analysis of the American Catholic situation to three distinct fields within the area of Catholic writing in America.

I shall first consider book reviews on the American Catholic scene. In February, 1958, an important and distinctive book dealing with the worship of the Catholic Church was published here. This volume was Father H. A. Reinhold's *The American Parish and the Roman Liturgy.* A priest-reviewer demonstrated a frightening case of a head-in-the-sands attitude in his editorial comments on this book. "It is," he said, "a studied and conscious effort to represent the liturgy as a way of life that accords with the modern liberal doctrines of man as being a collective animal and morally essentially perfectible."

It would not be to the point to recall for the reviewer that Christianity itself is founded on the fact that man is essentially morally perfectible. It would hardly be worthwhile to examine his contention that

Publisher Thomas Coffey

there are "new and highly refined tenets of liberalism" in the study (the work is a careful examination, accompanied by an ecclesiastical *Imprimatur,* of both ancient Roman practice and Catholic teaching). Still, it is difficult to let pass the later charge that the book is communistic. This, in fact, is what the reviewer charges when he asserts that Father Reinhold's statement, "the liturgy involves a total engagement of the person," means that "man, especially modern man, craves submergence in a collectivity."

Father Reinhold had spoken in his book of "incorporation into the redemption." This the reviewer saw as a cryptic thesis and explained that it means opposition to "the teaching magisterium of the Churc its doctrine, and its ruling magi terium." He holds that Fath Reinhold is therefore opposed to t "American hierarchy, the America Catholic education set-up, the Ame ican Catholic publishing busine with, of course, a few pet exce tions, the American Catholic sem nary system, and everything el which combines to form and infor the American parish." Actually t book in question did not refer these matters. I very much ho that Father Reinhold will one d write a book on all the subjects which the reviewer referred. At t moment, however, I can only nc that, if the priest-reviewer went special trouble to underline all the things, it is only because they co pose the illusory battlefield or t besieged fortress where he h chosen to live.

It would be comforting to ignc this instance as incompetent or e tremist. But the retrograde at tude in this type of reviewing is generally prevalent, its fear of hc est self-appraisal and change near-neurotic, that one cannot ev be amused at the effects it can ha in its Sunday appearance amo Catholic people. These effects ca not be dismissed cavalierly. Mu ply their receipt, in varying grees, around the country and can easily realize the difficulty Ca olics have in achieving adaptabil of the faith to the modern scene, justment to something intellectua higher, awareness of all that c stitutes progress. If every ti someone opens his mouth in fa of the greater life of the Chur there is only to be another turn the medieval screw, increased nunciation and declaiming in fa of the hierarchy and expressions fear about the littlest ones in flock, then there will never be creative American Catholic life.

In addition to the problem of b reviewers, there is also the ma of ecclesiastical approbation: censor's office. Surely the censor certain dioceses are holding a fi cial club over the head of publish when they insist on receiving, consideration of the *Imprima* material in the galley or page-p stage of production. At that tim will be quite expensive to reset

ok, eliminating what are consid-ed risky sentences. And one can assured that the intelligent edi- or reader has let few, if any, ch statements slip by unnoticed.

Is such a policy based on the di-tives of prudence, taken in all its per implications? Or is it based a policy of equity to the author? certainly seems like a fair policy the writer and to the Church at the *Imprimatur* be granted be-re a book is set up in type. This t only avoids intense embarrass-nt for an author but unnecessary nfusion and delay for the pub-hers.

Apart from the question of when e *Imprimatur* is granted and the tecedent conservatism such a actice entails on the part of a nscientious writer or editor, there the important matter of "scan-l." "This or that," it is said, "will set the faith of the many." Cer-nly a number of writers have ounds for being scandalized at hat is often regarded as "scandal r the many." I know of one au-or who was not permitted to say at "Pope Alexander VI was isted up to the papal throne." his was assuredly among the least that prelate's many machinations. nother writer has told me that he uld not speak of "an orgy of lob-ing in the Vatican" when such, storically, is what he meant to entify. And from other people I ve heard, from time to time, of jections to such terms as "Ro-an Christianity," "theological pre-ssessions" and "the watchdogs of eology savaged him." These ex-essions and others of similar im-rt deal with linguistic or histori-l matters. They do not concern tholic dogma. But given the psy-ological, emotional and cultural perience of the American Catholic ritan, these terms are given an al-gether ultimate significance so at the *Imprimatur* is withheld om an otherwise quite acceptable ok. Here we find Catholicity made circle of this or that dimension ther than an expanding fullness life that is able to absorb the ock that flesh and change are irs to.

To be a Catholic, says Father De-bac, "it is necessary to have a ind that is larger than one's ideas." Such a mind, we might add, is alone able to do justice to creation and to history and to the play of the intellect on that necessary area of freedom which creative art always requires. Ultra-conservatism and negativism are all the more repellent since the thing to which the Church opposes herself — the religious sectionalism, the secular without God — began, at a measurable moment, within the Church when these very weaknesses were altogether too prevalent. Clericalism, anti-intellectualism, selfishness — these brought about the moment of indignation and revolt, which were admirable and holy in their conception.

Beyond the problem of book reviews and that of censorship, there is also the climate of opinion and the whole range of policies and practices which condition the American Catholic writer at his work. Here we speak of the Catholic press, Catholic book clubs, Catholic literary circles and galleries which — though they may have their special functions — frequently turn themselves into "instruments of cohesion and defense of a sect" (as Maurice Cardinal Feltin has said of the French Catholic press), which amount in the final accounting to "unassimilated and unassimilable clans." It may be said of their work, which physically is so grand and remarkable, that "their flesh is willing but their spirit is weak." People in these groups frequently see no obstacles to American Catholic letters. Some regard their own work as apostolic and that of others as commercial as, for instance, Dan Herr (of *The Critic*) appeared to do recently when he distinguished between "Catholic" and "secular" book publishers. "Non-Catholic publishers are interested in the Catholic market," he said. "They are interested in publishing a successful book, Catholic or not. . . . Your Catholic publisher is producing things he knows he will lose money on." (*Ave Maria*, February 22, 1958)

Such a distinction is part of the over-all mediocrity present in the American Catholic cultural world. If it were true, then the secular world would always view the sacred as a threat to its existence; Catholic groups must always consider non-Catholics as muscling-in; and there would be as little of hope as there is much of short-sightedness. Fortunately, it is not a true distinction, but is only part of the general defensive pattern which I have described.

There are many more problems than the simply cultural ones blocking American Catholic achievement in the world of letters. There are social and class problems; there are economic ones; there is the whole problem of distraction and discontent evident in the body of citizens that make up a somewhat de-personalized world. Yet the cultural problem is the most general and prohibitive one. It makes human beings "Catholics before they are people," as Harry Sylvester said a decade ago. Such a view can never be part of the authentic Catholic attitude toward man. Catholic literature ought neither to obliterate man and his world nor to lose touch with God and the spiritual ideals it preaches. For in cutting itself off from these roots of its life, it would betray both the challenge and the promise that it was founded, originally, to impart.

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BOOKS

Accent on Social Commitment

THE MORAL OBLIGATION OF THE INDIVIDUAL TO PARTICIPATE IN CATHOLIC ACTION by John Francis Murphy, Catholic University of America Press, 258 pp.

This work was done as a doctoral thesis. And while doctoral theses are normally the driest of reading, the particular significance of this one for most Catholics as well as the urgent tone in which it is written takes it out of the realm of merely scholarly interest.

In four chapters Father Murphy gives a comprehensive view of the development and meaning of Catholic Action. The first two chapters are historical and it is interesting that they reveal this truth: Catholic Action developed as a *reaction against* a general moral breakdown. Says Father Murphy at the end of his first chapter: "Had we the time to study the social breakdown of the last eight centuries or so, we would become acutely aware of two things: first, we would see with terrifying clarity the tremendous scope and seriousness of the problem of modern secularism or paganism which has prompted the call to a vigorous new effort by the Church. . . . Second, we would share with the Popes the great sense of urgency to build a new world, to restore God and man, too, to their rightful positions — for the world that has become unchristian, by that very token has become inhuman, since secularism is a double sword destructive of divine and human values as well." It was this general awareness that largely motivated the dictates of 20th century Popes and the initiatives of Lamennais and Ozanam in France, Bishop Ireland in the U.S., Bishop von Ketteler in Germany, Rosmini in Italy and Cardinal Manning in England.

This approach underscores one or two points. First of all, because Catholic Action was to a great extent negative in its origins, one wonders to what extent it has remained so and how ideal this attitude is. In other words, it raises the question: Does Christianity have to be *against* something? And could it not be more effective (if that is the word we want) if it developed a positive approach based on its own inherent truth? There is a second point. Because Catholic Action is studied in this negative light, there is always a temptation to exaggerate the position of the enemy. We all agree that an unchristian, inhuman and secular world is undesirable. But it would not do to be too quick to identify the unchristian with the inhuman. Nor can we be content with discounting the great contributions of the modern world (whatever it might be) to a greater awareness of human existence. God writes straight with crooked lines, the adage has it, and we cannot always be sure that we are looking in the right places for the crooked lines. What I am saying is that if the negative dimension of Catholic Action was historically explicable, there comes a time when it must put up a positive front. I know that we have many illustrious examples of such a front in present day Catholic Action. But I think, too, that we have not sufficiently transcended the dilemma of trying to justify our effectiveness by being staunch against "the evils of the world." If we spend our best efforts trying to get the shifty troops of evil in firing focus, we will soon be caught inextricably in a vicious circle.

In his third chapter, Father Murphy attempts an analysis of Catholic Action, principally through an examination of Pius XI's thinking. There is much solid instruction here and the tone is more positive. Catholic Action must, in the final analysis, be incorporated in the Church's mission of extending the Kingdom of God. This mission implies institutional reform which, in turn, implies organization. Pius XII's words are quoted: "As scattered efforts cannot, moreover, make any serious impression upon institutions, groups and, in general, upon the social framework which regulates human activities, Catholic Action orients and c ordinates in a steadfast alliance th energy of individuals." There i clearly, little place for the individua free-lancing outside of organize groups.

Against this background, Fathe Murphy reaches this conclusion i his last and most important chapte "The Catholic layman *can* assist i the work of the Church. *Must* he The answer is: yes. The teaching Christ, of the Fathers and Doctors the Church, of conciliar and pap announcements, leaves us in no doul of this obligation to take part in th apostolate: 'for building up the boc of Christ,' 'to re-establish all thin in Christ, both those in the heave and those on the earth,' until 'Chri is all things and in all.'" In oth words, the call to participation Catholic Action is a command a not only an invitation; *it is a matt that involves the conscience of t individual Catholic as a moral ob gation.* Father Murphy bases h conclusion on four points. The Cat olic is obliged to participate in Cat olic Action:

- Because he is a baptized, confirm member of the Church.
- Because he has an obligation charity toward his fellow man.
- Because he has an obligation social justice to his fellow man.
- Because he has an obligation obedience to the directives of pa authority.

While we might disagree abo the present forms of Catholic Act (and many of us do), it seems yond dispute that we are individua obliged to participate *socially* in Church's historical mission. I happy that Father Murphy has tak the time to make this point clear a competent fashion. What it mea in other terms, is this: man, above all the Christian man, is in capably an historical creature. has a social debt to history and t and, more concretely, to his brot This truth was stated with fina when Christ postulated social c mitment as the norm of salvat "As long as you did it to the leas these . . ."

This work will be of great pra cal and spiritual use to Catholic l ers today. —George Bi

One Way Dialogue

HE BRIDGE, Vol. III, edited by John Oesterreicher, Pantheon, 383 pp., $4.50.

When the yearbook of Judeo-Christian studies was launched three years go, an introductory statement of urpose read:

"A bridge links two shores, spans n abyss, opens a road for communiation; it is thus an instrument of eace. . . . [This] Bridge tries to ow the unity of God's design as it ads from the Law to the Gospel — ie unbroken economy of salvation. ever can the Church forget that the ock on which she stands is emedded in the revealed wisdom of the atriarchs and prophets and in the ighty events which dominate the istory of the children of Israel. or her the past is not dead but lives n, as it ought to live in the mind of very Christian; hence the marvels f the Ancient Dispensation will be poken of repeatedly in these pages. . . What we wish, then, is that our ork will help Christians to a deeper nderstanding of their treasures, and o less that it will serve the dialogue etween Christians and Jews. We ay a dialogue, even though one arty to it speaks but indirectly."

As this avowal clearly indicates, *The Bridge* is intended primarily for Christians and only secondarily as n instrument of dialogue between Christians and Jews. These two purposes must be clearly distinguished n judging the work. As a corpus of nformation on Judaic themes (which re in varying degrees relevant to Christians) *The Bridge* is most valuable; indeed, it is an exceptional iece of scholarship. This volume ontains thoroughly researched arcicles on "Social Thought in the Old Testament," "The Prophets: Bearers of the Word," "Jews, Christians and Moslems," "Job and His Comforters," "Abraham Rattner, Painter of Anguish," "Theological Aspects of the State of Israel," plus book reviews. It is difficult to pick and choose among these essays. They are all enlightening, as these random quotes might indicate:

► "Israel is yet a witness to this truth: Authentic humanity is the flowering of God's work in His people. This gospel of a humanity founded on God the prophetic word carried into a future more open to hope. Servants of the One Servant, the prophets prepared the way for the nations to have a part in the order Israel cherished. Justice and mercy, Yahweh's gift to His people, were to become His gift to every man."

► "The essential element of the prophet's vocation is neither an ecstatic or supranormal experience nor attachment to shrine or temple. What made him a prophet was the call he received from God, the bidding to speak His word which sum-

John M. Oesterreicher

mons men to repentance and renewal, offers hope, and proclaims that He, the God of Israel, will be satisfied with nothing less than a life centered on Him."

► "The Book of Job casts its spells, exerts its charms, puzzles its readers and edifies them precisely as does the larger work of which it is part. For it is, as perhaps no other book in the Bible, the Old Testament in brief. Here difficulties are sometimes more acute and revelation is occasionally more cogent because they are confined in time and space and reduced to the dimensions of one man's encounter with God."

► "Israel's singularity remains, her election has not been completely withdrawn. She is destined to remain a people apart in order to serve in the final act of mankind's salvation. Thus her exile cannot be ended on a merely secular level; Zionism, assimilationism, or any other human measure can never be adequate to the task of Israel's redemption. Her redemption must be a spiritual event."

This edition of *the Bridge* is dedicated to the Jewish thinker, Martin Buber, and some of the most important studies concern him. Thus Father Oesterreicher considers "The Hasidic Movement," which had a great influence on Buber. John McDermott offers an analytic piece in "Martin Buber's I-Thou Philosophy." And Father Gerard S. Sloyan writes on "Buber and the Significance of Jesus" and tries to make the differences between Jewish and Christian thinking on Christ clear. There is a fund of information in all of these essays. Readers unfamiliar with Buber's thought and the reasons for his great influence in the contemporary world will find them especially worthwhile.

But when we come to consider their dialogic worth I think their value decreases considerably. Can there be such a thing as a one way dialogue? In his introduction to this volume, Father Oesterreicher writes: "In an age of massive appeals we seek those who still have patience to think and read, who still find the solitude necessary for an encounter with truth. And we are bold enough to believe that the essays printed in this volume, all seeds sown in hope, will bear fruit in days to come; that the rethinking on the relationship of Christians and Jews done in these pages will enhance the glory of Him whose greatest name is Love." We would be the last to dash Father Oesterreicher's hopes. On the contrary, we believe them to be hopes well founded and soundly substantiated. However, we think they would open on more fertile results if the dialogue were, as the word implies is should be, a two-way affair.

There is a built-in difficulty here. The Catholic's assessment of the Jewish faith is almost bound to be hampered to some extent by motives,

concepts and implications that are foreign to the Jewish mind. There is, as it were, no middle ground. One example of this is Father Oesterreicher's criticism of Maggid's (one of the Hasidic masters) idea of creation in sharp, either-or terms: "His imagery does not convey the rich reality of the creative act, which is not a power leaving the depth of God's being; rather it is He Himself in His causal relationship to His creatures." And a little later: "There is comfort in the Church's teaching on creation, for it is simple and unadorned." I am afraid that this approach risks choking out the seeds of hope. Furthermore, I cannot agree that Father Oesterreicher's reduction of the Catholic dogma of creation to a *causal relationship* between man and God is, in itself, much superior to Maggid's imagery. I think it is safe Catholic doctrine to say that the spiritual relationship between God and man transcends a cause-effect pattern. If it doesn't then heaven help us all! Nor could the Church's teaching on creation, however simple and unadorned it may be, be a source of any easy comfort. Meditation on this dogma leads us to the most complex fact of all: namely, the fact of our own being with all the responsibility and suffering that awareness implies.

This strikes me as an example of contrasting one point of view with another — which does not fulfill the requirements of dialogue at all. Elsewhere in *The Bridge* one notices an uneasy tone of apologetics creeping in, which seems very much out of joint with the scholarly aims of the project. Finally, I would not be too hasty in dismissing the symbolic language used by many Jewish writers. One of the overriding principles of spirituality is that mystic poetry has reasons which reason cannot know. What Arthur Cohen (cf. Religious Unity) has said about the necessity of Christians and Jews coming to a greater understanding on the matter of language seems highly relevant in this respect. Otherwise all attempt at dialogue risks falling prey to partisan ecumenics.

These criticisms are not meant to be peripheral. On the other hand, they are not made with the intention of vitiating the high quality of *The Bridge*. In its expository aspects, it is consistently excellent. Its weakness is most apparent at the dialogic level and it is a weakness, I think, that could be easily remedied.

—**Bernard G. Murchland, C.S.C.**

Man's Search for Himself

IRRATIONAL MAN, A Study in Existentialist Philosophy, by William Barrett, Doubleday, 278 pp., $5.00.

Of the writing of books on existentialism there is no end. Yet the average American, if asked "What is existentialism?" would no doubt be thoroughly confused.

It may be argued that the question is not vital. Such an attitude would be yet another proof of what professor Barrett says in this illuminating book: "I am in a position to observe how precarious a hold the intellect has upon American life; and this is not true merely of the great majority of students but of cultured people, of intellectuals, to whom here in America a philosophical idea is an alien and embarrassing thing. In their actual life Americans are not only a non-intellectual but an anti-intellectual people."

But his book is not a polemic against the state of intellectual affairs in America. At least it is far from being primarily that. What Mr. Barrett attempts to do is give a clear picture of just what existentialism is and assess its importance as an intellectual movement. He writes clearly, convincingly and knowledgeably. His book is not exactly a primer on existentialism. But it is not a professional treatise either. As he sees it, existentialism is a new form of man's age old question to himself: Who am I? It deals with the problem of human existence, with the meaning of man's life in the world. When existentialism spilled out over the world at large after the second World War, it made an immediate and dramatic impact. But it was for the most part rejected in English-speaking countries.

Notes Barrett: "The very themes of existentialism were something of a scandal to the detached sobriety of Anglo-American philosophy. Such matters as anxiety, death, the conflict between the bogus and the genuine self, the faceless man of the masses, the experience of the dea of God are scarcely the themes analytic philosophy. Yet they a themes of life: People do die, peop do struggle all their lives betwe the demands of real and counterfe selves, and we do live in an age which neurotic anxiety has mount out of all proportion so that ev minds inclined to believe that all h man problems can be solved by phys cal techniques begin to label 'ment health' as the first of our public pro lems."

An obvious merit of Barrett book is to have made quite clear t truth that existentialism, in its mo authentic expressions, is not a mo bid, defeatist, despairing philosop of senescent Europe. It deals wi perennial human problems sincere searchingly and sometimes with depth of vision that is frightenin A more significant merit is the a thor's concern with showing that e istentialism is not merely a post-w development among European (a particularly French) thinkers. Ba rett takes a refreshing historic look at his subject. We must, he a gues, go back to Hebraism and H lenism for the root sources of prese day existentialism. It might noted that, in this respect, the O Testament is one of the most e quent pieces of existential literatu ever written. The Jewish man faith was pre-eminently an existe tialist man: he was aware of the rational, meaningless dimension existence; life was a perpetual b tlefield for him and the exter struggles against nature and enem were symbolic of the deeper, spiritu struggles that went on within hi he was characterized by such existe tial traits as a desire for transce ence, wholeness, symbolism, concre ness, commitment and a sense of s

When Greek rationalism c fronted the Hebrew mentality as was transmitted through Christi ity one of the great intellectual tra formations of history took pla And the victory went largely to Greeks. After Plato and Aristo (although perhaps not entirely cause of them) philosophy becam purely theoretical and objective c cipline — detached, ghostly, and the most part incapable of elicit

iversal human response. Even the ıristianity of the golden Middle ges did little to displace the Aris- telian man of reason. All historical rms of existentialism, Barrett in- cates, revolt against any effort to nittle life down to an evenly ration- , superficially abstract, and danger- sly conformist dimension. This is nat Swift did in his *Gulliver's Trav- s*. This is what Pascal did. This, o, is what we find in the early and te Romantic poets and painters, in ostoevski, in D. H. Lawrence, in aulkner, Hemingway, Picasso and muel Beckett.

Within this perspective Barrett udies briefly four of the principal istential philosophers: Soren Kier- gaard, Friedrich Nietzsche, Martin eidegger and Jean Paul Sartre. hese men, he says, "have given ex- licit formulation to the issues im- licit in history." He leaves out, of urse, a great number of other sig- ficant formulators of existential emes. I think his book is weak- ned by a failure to include those inkers who have given an explicit iritual shade to the existential coat f many colors. Kierkegaard did this an appreciable extent. But Bar- tt's other choices are identified with heistic existentialism. Thus he ils to carry through the notion he emplified so well historically: amely, that the best forms of exis- ntialism are largely a revival of the ncient spirit of prophetism and are uthentically spiritual. This point, I ink, should be made for the benefit the large numbers (including atholics) who are still under the mpression that existentialism is in- mpatible with true Christianity.

A professional philosopher may nd other matters to quarrel with in r. Barrett's book. These matters ed not detain us here. Suffice it to y that the author has made a con- ncing case for the value import of xistentialism. In his final chapter e states the relevance of the existen- alist outlook in respect to the mass erility of rational, technological nd bureaucratic society. "I for ne," he proclaims boldly, "am per- nally convinced that man will not ke his next great step forward un- l he has drained to the lees the tter cup of his own powerlessness."

—**Paul Donovan**

Towards a Vital Christian Awareness

SHAPING THE CHRISTIAN MESSAGE: Essays in Religious Education, edited by Gerard S. Sloyan, Macmillan, 327 pp., $5.00.

In this volume 13 specialists in religious education attempt "a careful study of the aims, the achievements, and the challenges of religious education in the Christian era" with special attention given to the problems of new developments in the catechetical movement over the past 50 years.

Five of the essays consider the question in an historical perspective. Four others deal with theological and scientific aspects of catechetics. The final four deal with some practical considerations of religious education and take up the matter of forming catechists (Father Hofinger), Newman Club work (Father James Maguire) and the language problem (Canon F. H. Drinkwater).

Gerard S. Sloyan

The first two historical studies make it clear that no special attention was given to the religious instruction of children up until the late Middle Ages (rather an alarming conclusion!). Notes Father Jungmann, writing on the medieval period: "Historical accuracy forces us to maintain that there was no such thing as a widespread study of catechism under ecclesiastical auspices."

It was apparently not until after the First World War that the accumulated neglect of centuries issued into a veritable crisis in religious education. This sense of crisis augmented after the Second World War. Father Pierre Ranwez discusses the crisis and what was done about it in his essay, "General Tendencies in Contemporary Catechetics." "More and more," he writes, "the awareness has grown that solid religious education presupposes joint effort and agreement among the various types of educators: parents, parish priests, catechists, schoolteachers, and those in charge of outside activities. For this reason the catechist must not think that he has completed his job once he has conscientiously prepared his lesson. The greatest part of his work, perhaps, consists in making certain that a unified spirit characterizes all who have a hand in educating the child."

As is normal in a collective effort of this nature, some essays will have more appeal than others. This reviewer found Father Weigel's piece on "The Meaning of Sacred Doctrine in the College" to be exceptional. What I like about Father Weigel is his very real honesty and his equally real clarity. There is a difference, he says, between catechetical instruction and theology as a scientific pursuit of truth. College theology, too, must be something different than theology strictly speaking. It would not do to modify or water down scientific theology to meet the demands of the college because, in point of fact, such an attempt only generates a feeling of *malaise*. Hence college theology, says Father Weigel, "must have a meaning other than the meaning of the strictly scientific theology proposed in a scientific setting."

He takes the example of seminaries. They are not, as is frequently thought, the home of formal theological science. Father Weigel admits that "the Church's purpose in maintaining seminaries is to attain their by-product." Seminaries expose their students to theological lore but do not expect to turn out full-fledged theologians. Seminaries are interested in training the whole man, so to speak, in view of a mission which

is not strictly speaking theological. A similar ideal ought to be pursued by the colleges. College theology, says Father Weigel, "must be productive of a penetrating humanistic understanding which produces an abiding and dynamic vision of the meaning of human life and work. . . . It seeks to find the heart of the Christian message in such a way that it will make one react to all of life in a Christian fashion. It looks for action; it does not look for static truth." A unified vision is an essential goal of such a program and, believes Father Weigel, ecclesiology ought to be the central teaching. "All of theology, every bit of it, can be proposed in terms of the Mystical Body." In this way, the principal truths of the Christian faith can be presented dynamically (with liberal use of Scripture and the liturgy) and apostolically (that is, with a view to Christian living).

In his article, "Introduction to a Pedagogy of Faith," Father François Coudreau raises what I consider a real problem. He notes that in the early Church one first became converted, was then instructed and, finally, baptized. Today a reverse order is in effect. One is baptized, then instructed and only at the last stage, sometime in maturity presumably, converted. Thus the whole effort of catechetics is to bring about the conversion implied in baptism. Father Coudreau does not discuss the relative merits of the two orders. I think it might have helped had he done so. There is a real problem here: what is the relationship between baptism and conversion? We recall that Christ's discourse with Nicodemus (John 3) seem to indicate a conversion *before* baptism. We also recall Christ's last instruction: "Go therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost." Here again instruction *precedes* baptism.

Father Coudreau explains the Church's teaching in this way: "It is of course clear that a person baptized, even an infant, has achieved perfect justification and is in full possession of the supernatural configuration that makes one a Christian." Then, later: "Baptism gives to its recipient the virtue of faith. But, we know, this virtue is a mere disposition, an aptitude." Does this mean to say that "perfect justification" and "full possession of the supernatural configuration" are merely aptitudes? I raise this question because I think it is central to the whole matter of vital Christian living. Much catechetical confusion, I think, stems from the difficulty of distinguishing clearly between a previous commitment and a later acceptance. Also, the problem of human freedom enters in. I am not, of course, questioning the practice of infant baptism. But, since it represents a totally different attitude from the custom of the early Church, I think there is a good deal of clarifying to be done. And I wish Father Coudreau had addressed himself to this task more thoroughly.

Finally, I would like to call attention to Father Drinkwater's piece, "The Use of Words: A Problem of Both Content and Method." He has surely struck upon something close to the heart of the problem of catechetical instruction. He well notes that people aren't likely to have much idea of the meaning of the speculative vocabulary of theology. And a word like "divine" can be abominably misunderstood. Father Drinkwater cites the linguistic revolution effected by Wordsworth as being worthy of some imitation by the catechist. "It is the business of the preacher somehow to turn up t lights of the imagination, which no fantasy, but that *lux vera* which the eternal truths are seen more real than the visible world a the light of common day," he say All probably agree that it would ta some preacher and/or teacher to that! But the emphasis on symbo ism, on the poetic content of la guage, is important.

But it would not be enough to tra the clergy to translate the cold term of theology and canon law into a la guage that appeals to the imagina tion. The imagination itself has b come dangerously atrophied in ou society. An essential part of educa tion, and especially of catechetic ought to be courses in remedial rea ing to instil a sensitivity to the var ous levels of meaning of words. sentence like "John walked down t road" might be taken. Turn a child imagination loose on it. The resul could be surprising. What kind person is John? How does he wal What kind of road is it? These que tions not likely occur to anyone rea ing a simple sentence like the o cited. I think it might be orthodox say that the Christian message is e sentially poetic in the sense that various dimensions are mediat through symbols. A man like Ch terton certainly believed that. A one indication of the sterility of o catechetical situation is that he is m much read any longer.

Shaping the Christian Message a thoroughly competent effort to co front that situation. Nothing co be more desirable than have a co panion volume, pursuing oth themes of the catechetical apostola as soon as possible. I, for one, wo be happy to suggest some topics consideration.

—Bernard G. Murchland, C.S

NOTICE TO READERS

The editors of *AP* regret that some features announced for this issue have had to be postponed for reasons of space.

We would like to take this opportunity to extend to our readers sincere good wishes for

A BLESSED NEW YEAR